

METHODIST REVIEW

JULY, 1907

ART. I.—THE NEW TESTAMENT METHOD OF LAW

I. SAINT PAUL represents the law of Moses as "of the letter," as "written with ink," as "written and engraven in stones." He thus notes an obvious feature of this ancient legislation. It was chiefly a system of *rules*, and not of *principles*. It was pre-eminently outward, dealing more with particular actions than with spiritual qualities and motives. It was copious, minute, exact. It hedged in the whole life of the Hebrew with injunction and restriction. It had, for example, regulations for house, dress, food, ablution, sanitation; for marriage, dower, divorce, adoption, inheritance, burial; for trade, agriculture, loans, usury, land-redemption, servitude, enfranchisement. It forbade many specified acts without affixing penalties, and to many crimes it denounced various and often severe punishments. And it had provisions, constitutional in their nature, for the distribution of jurisdiction both quasi-legislative and judicial.

In the field of religious ceremony the law became even more explicit and particular. One exclusive seat of national worship was to be selected. It were wearisome to recall the exact prescriptions given for the tabernacle and its furniture; for the qualification, consecration, duties and support of Levites and priests; for the sacrifices, expiatory and eucharistic, national and individual, which filled the year; for innumerable ritual observances; for gifts, tithes, fasts, and feasts; for holy days and for Sabbatic and

jubilee years. Suffice it to say that to a sharply defined civil and moral code was added a vast and complex ceremonial order.

But the Mosaic law, as it stands in the Pentateuch, was not destitute of spiritual elements. It obviously lacked some conceptions common to modern thought. There was in it no explicit recognition of God as an infinite and immanent Spirit, of the human soul as distinct from the body, of a future life of rewards and punishments. Though it enjoined some high qualities and many arduous duties, in only one passage (Deut. 30. 6) did it promise or even intimate any divine help in the inevitable struggle. But, on the other hand, the majesty and holiness of Jehovah, and his love shown in the deliverance from "the land of Egypt and the house of bondage," repeatedly enforce his claim to the unqualified obedience of Israel. A few times supreme love to Jehovah is enjoined; twice the Jew is commanded to love his neighbor as himself. And it is to be further noted that great truths concerning God and man and their mutual relations are implicit in all laws concerning justice, purity, and helpfulness, and in all the ritual, which allowed approach to the Holy One within the veil only with ablutions, propitiations, and priestly mediations. Probably the Hebrew of the Exodus but dimly perceived these mysteries. The hieroglyphs were not easily deciphered. It was reserved for the prophets of distant centuries to penetrate to the heart of the system, to surmise its predictive character, and to declare, in various forms, that righteousness is more than thousands of rams, or tens of thousands of rivers of oil. From form to reality, from shadow to substance, the training went slowly but surely on.

How far the "statutes and judgments" given by Moses were an inheritance from the patriarchal and tribal life of Israel, or how far the long sojourn in Egypt led to the adoption of some parts of its civil and ceremonial law, it is impossible to decide. To admit such contributions to the Mosaic law need not affect our estimate of its divine authority or of its wisdom. In his training of men toward a new era God does not discard existing facts and forces. He uses and ennobles them. And the new era for Israel had come. Enslaved tribes were to enter on an inde-

pendent national life. And together came from Jehovah, their Deliverer, a home, a government, a church, and a covenant. The new system was not ideally perfect: "the law made nothing perfect." If tried by the standards which thirty-five additional centuries of training have established, it is in many respects defective. Yet it fitted the age and the people to which it was given; in many particulars it was far in advance of other existing systems of law; and it held in it germs capable of an indefinite development. The acorn prophesied the oak, for which, however, many centuries must wait.

Meantime its stern morality and its insistence on Jehovah's right to rule was sure to awaken a sense of sin and a fear of judgment. "The law entered that the offense might abound." "It was added because of transgressions"; that is, to the end, and with the result, that men should know their distance from God, their incompetence for goodness, and their consequent need of redemption. It was thus a "ministry of condemnation," the "letter that killeth."

Even as Paul wrote these words, the system, decaying and waxing old, was ready to vanish away. The Holy City would soon fall; the priest and the sacrifice would cease, the chosen people would be dispersed among all nations. Another covenant had place. Henceforth men shall be taught to "serve in newness of spirit and not in the oldness of the letter."

II. In two vital qualities the new covenant transcended the old. 1. It was the clear revelation of the fact, vaguely apprehended before, of the intimate relation of the Divine Spirit to the human soul, of the illapse of God on man, of the incoming and abiding of a divine energy within all human faculties that they might be wrought into the image of God. It was the full disclosure of the life of God in the soul of man. The incarnation had visibly linked heaven and earth. Henceforth men shall know the Spirit of holiness, of truth, of peace, and of power as the Lord and Giver of life.

Ritual law gives place to inspiration. Not in dependence on observances of any kind are men to seek goodness and peace. That way lies defeat. Let them use the observances—but wisely,

as opportunities to open the soul Godward. For it is this opening of the soul and the answering inflow of the gracious Spirit that restores the broken and chaotic human nature to the likeness of God and establishes a blessed and perpetual fellowship between the heavenly Father and the earthly son.

2. It corresponds with this that, in the New Testament, the formal code and the precise regulation give place to emphasis on moral and spiritual qualities. Not particular ethical law, but a new nature determining all duty is its chief injunction. Witness the Beatitudes, and indeed, the whole Sermon on the Mount. The blessed ones are the poor in spirit, the mourner, the meek, they that hunger after righteousness, the pure in heart, the merciful. Anger is murder; the impure purpose is adultery. Even when particulars only are given they are often, *if taken literally*, so impracticable, so unreasonable, or so insignificant, that we are forced to interpret them only as indications of the spirit which the disciple is to cherish. Few will hold that we are to submit to all violence and robbery and invite the repetition of them, to give to everyone that asks, to pray only in the closet, to lay up no treasure on earth, to pass no judgment on others. Evidently the Great Teacher is seeking patient, loving, sincere, and just souls. The letter is comparatively nothing; the spirit is invaluable. The tables of stone are lost: the law is put into the mind and written on the heart.

This contrast calls for further illustration. Let us suppose that through the open soul and faith in Christ one has come to the renewal and the fellowship with God spoken of above. Inevitably he will ask: "What shall I render to the Lord for all his benefits? What would he have me do? What are his commands?" To such questions the common and right answer would be: "Go to your Bible—there learn God's will." But the answer, though correct, needs supplement and interpretation.

The disciple goes to the Old Testament. What does he find? A progressive revelation of God, the eternal and the perfect One; the history of a movement, unhalting, unrelaxing, toward the redemption of men by the anointed King of Righteousness; the record of the piety of pre-Christian ages in vivid narrative,

in profound drama, in glowing prophecy, and in songs which thrill the heart and inspire the hymns of later centuries—all these he finds. But when he asks for explicit law for his daily life, he is perplexed at finding that what appear to be moral and permanent commands are so intimately intermingled with, and often modified by, civil and ceremonial law, evidently transitory in its nature, that at length he hesitates at receiving any precept of the Old Testament as permanently obligatory unless it is obviously founded on fundamental and immutable morality, or has been reenacted by Christ or his apostles. With profound respect for the chosen people to whom "were committed the oracles of God," he is forced to say: I am not a Jew; I am a Christian.

From the Old Testament the disciple turns to the New. In addition to its central glory, God in Christ reconciling the world to himself, he finds every great spiritual quality—reverence, faith, humility, love, patience, courage, hope—enjoined constantly, and with the highest conceivable sanctions. He finds all these qualities exemplified in the unparalleled life of the Man of Nazareth. He finds that, as occasions arose either with Christ or his apostles, some particular duties are enjoined. He finds here and there in the volume extended discussion of spiritual law as applied to questions emerging in the early church, such as Paul's treatment of the use of meats offered in idol sacrifices, of the use of spiritual gifts, and of marriage—admirable illustrations of the temper in which questions of conscience are to be considered.

But he also finds that his New Testament is not a full and explicit directory for his daily life. Even for his church life he lacks such direction. His New Testament establishes the Christian society, indicates in general the purpose, spirit, and powers of the organization, names some officers and their duties as they existed in the primitive days. But he inquires in vain for a definite, authoritative and permanent constitution for this body, for the number of orders in its ministry, and the exact function of each, for the law by which men are inducted into these orders, for the partition of rights and duties between ministers and laymen, for the method of judicial administration in the church, and, indeed, for the vast detail of church work. Even

the church order which, with variations, had place in the early church is nowhere made obligatory. The Great Founder saw fit to intrust, with few limitations, the entire polity of the church to the wisdom of the successive generations of Christian men. So also did he deal with the simple rites which he instituted. He ordained baptism as an initiatory rite. Water, the symbol of purification, was to be used in the name of the Triune God. But how many items are left undetermined—such as the amount of water, the age and preparation of the candidate, the administrator, the locality, the accessory services. Or contrast the minute ceremonial of the Jewish Passover, the memorial of deliverance from Egyptian bondage, with the simplicity of the order for the Lord's Supper, the memorial of the world's redemption. For these and all other rites of the church the only rule is, "Let all things be done to edifying." So also the exact law of tithes is in the New Testament replaced by the larger law, "as God has prospered him"—an order which, if obeyed, would overflow the treasury of the church. Places exclusively holy vanish from the New Testament—"neither in this mountain nor yet at Jerusalem." And in the presence of Paul's words to the Corinthians and the Galatians it is difficult to retain holy days. All places and all times become sacred to the Christian. "Not of the letter, but of the spirit" is the dominant note of the true church.

The secular life is even more lacking in explicit directions, and the conscientious man is thereby often sorely perplexed. He is in business, let us say. May he deal in articles which he thinks to be hurtful to the user? deal in articles adulterated, but not thereby injurious? deal in margins? buy at the lowest possible price, and sell at the highest whatever the exigency which compels others to trade with him? remain silent as to facts which, unknown to others, vitally affect values? receive more than his goods or his services are worth? exact all dues which the law allows? permit any exaggeration by his subordinates? avert iniquitous legislation by paying the money it was planned to extort?

Or, consider the accumulation and use of money. The Christian is to love his neighbor as himself. A needy and suffering world is about him. How much may he accumulate? how much

expend on house, furniture, equipage, dress, art, travel? how proportion his gifts between the church, the poor, and the general interests of society? how far excuse himself by gifts from personal efforts? when retire from successful business to a life of ease?

The Christian is also a citizen. He is a partner in government. May he remit the study of political problems to official men? vote for the least bad of two bad candidates, and for a partial good when the ideal good seems unattainable? neglect to vote at primary or election? refuse to bear arms, if duly summoned? avoid taxes and jury duty when the avoidance does not require falsehood or fraud? disobey unjust laws?

The subject of amusements is scarcely touched in the New Testament. Paul did not need even to name the horrible cruelties of the arena or the shameless immoralities of the Roman stage. They stood self-denounced. But does the spirit of Christianity enjoin total abstinence from amusements? If not, how far may one use time or money on innocent sports? When does indulgence become excessive? Are the theater, the opera, the card-table, the race course allowable? Is the dance, in any form and in any place, to be indulged? What limit should be placed on social entertainments, on humorous speech, on reading of fiction?

The family life presents difficult questions. In what actions shall the mutual love and honor of husband and wife declare itself? How far must unreasonable tempers and actions be endured? How vigorous shall be the rule over children, and at what age shall it be relaxed? What education is due to each child? How early and how far must the child contribute to family support? What is the just authority of the parent as to the choice of the lifework and the marriage of the child? How much is it wise that the child inherit?

In the presence of such questions, the New Testament evidently is not, and it was not intended to be, a particular directory for life. It is not a book of rules, but a book of principles. The New Covenant has this glory, that it furnishes the disciple with fundamental truths, with right aims, with pure, noble, and powerful affections, and thus fits him to decide all things in faith, jus-

tice, and charity. Out of the soul renewed in righteousness must come the law of the daily life.

III. The fitness of this New Testament method of law for the larger life of the race is obvious.

1. As a book, the New Testament thereby becomes portable and readable, brief and attractive. No book of particular laws, however bulky, could cover the world-wide, diverse, and fluctuating conditions of Christian life. The Moslem doctors, it is said, have delivered to the faithful 75,000 distinct precepts—an intolerable burden. Every question of duty stands by itself, having some factor or factors which differentiate it from all other questions, and therefore enforce an individual answer. The variations are innumerable. The nine digits can be arranged in more than 360,000 different orders. The statutes of a state may be contained in two or three volumes: but vast libraries are needed for the discussions and decisions of the judges who apply these laws and the principles which underlie them to the ever-changing conditions of our modern civilization. If the New Testament is to be of moderate compass, and inviting, it must avoid such details, wearisome and only occasionally applicable to current life. The glory of redemption through the Divine Son and all the possibilities which it opens to man for the present and the coming life, the love which comprehends the whole law, and the vivid depiction of these as they wrought in the new kingdom—these are its topics. Simple in style, easily translated—a book for the vest pocket yet inexhaustible in truth, in sympathy, and in spiritual provisions—it is fitted for all races, and for all stages of human life.

2. By this method of law the highest moral results are secured. The valuing of external acts above character was the Pharisaism which our Lord so sternly denounced. But the Pharisaic tendency belongs to all ages. Many Christians are disposed to say, "I fast twice in the week: I give tithes of all that I possess." But because the penitence of the publican was the beginning of a new nature, capable of all good, he went to his house approved. With God religious observances and gifts to the poor have no value except as they are duly related to faith, aspiration, and charity. It is character and not achievement which he seeks.

Accordingly, in the New Testament he subordinates the particular to the general, the precept to the principle, the deed to the motive. Above all eloquence, all knowledge, all miracle-working faith, all gifts, and even above the martyr's death, is charity. Without this we are nothing, and we are profited nothing.

And this is the method of all wise parents and teachers. To the young, the ignorant, the undeveloped they give particular and exact rules. "Do this," "Avoid that," "Do it in this way—not in that" are the customary orders. But with advancing years and enlarging capacities the style changes. Now the aim and reason of the law are set forth, the meaning of life is unfolded, the freedom and responsibility of the child and the pupil are recognized—and outward authority gives place to self-guidance. Undoubtedly the transition is perilous to its subject, and often inexpressibly disquieting to the parent. What possible wreck of life waits on this new liberty! Were it not better, if it were practicable, to withhold the liberty? But only by self-guidance is manhood attained, is success achieved. The venture must be made whatever the peril or fear, or the boy remains weak and worthless. Not otherwise does the heavenly Father deal with the advancing generations. He removes the limitations of the Judaic law that he may set men in the glorious liberty of the sons of God. They shall know truth, shall have the mind of Christ, shall judge and determine all things by their fitness for unfolding the spiritual nature. They will often err, for they are but men; they may make shipwreck of character. But the sincere seeker after truth and righteousness, even when in error of judgment, is, in the divine estimate, far better than he who happens to think and act rightly in an indifferent and mechanical way. The struggle in the midst of uncertainties develops the noblest character.

3. By this method of law Christianity is fitted to be a universal religion. Note, first, that the unfettered organization of the church and the variety admissible in its rites allow it place among men of every stage in civilization, of various habits of life wrought by monarchical, feudal, or free governments, and of different zones. Both authority and freedom have their place

in church history as in political; and rites and ceremonies are naturally modified by temperament, training, and climatic conditions.

Note, secondly, as an instance of the world-wide adaptation of Christianity, the abolition of slavery by its spirit in the absence of the letter. In the hot debate which preceded our Civil War, many excellent people, indignant at the evil system and its aggressions, were astonished to find that their New Testament was almost silent on the subject: that masters were recognized as Christians, that slaves were bidden to be obedient, and that Paul even sent back one of his converts, a fugitive slave, to his owner. And all this happened while the infamous Nero was on the throne, and when one half of the Roman world, sixty millions according to Gibbon, were slaves, their lives as well as their liberty at the absolute disposal of their masters. Yet neither the Great Teacher nor his chief apostle had any explicit rebuke for the despot or the slave-owner. Could a book of this character, some thought, give fit law to enlightened and benevolent men?

The critics simply mistook. They forgot that a change in outward conditions avails little for men unprepared for it, and that, in the then existing conditions of the Roman empire, to insist on rights rather than on character would precipitate a horrible anarchy and a poverty more disastrous than war, and would end in a more ruthless despotism. Instead of such issues came the slow, but certain, relief of society by the doctrine of Christ. He taught, and his disciples after him, the universal Fatherhood and love of God, the common redemption by Jesus Christ, the gift of the transforming spirit to all that ask, the one mercy seat and the one communion-table accessible to high and low, to master and slave alike, the all-comprehending law of love, the equal responsibility of all at the judgment seat, and for every believer an unspeakable peace on earth, and an immortal glory beyond. It was impossible that such teachings should not transform human minds and human society. Laws gradually became more just and lenient, masters recognized the common brotherhood, the church advised manumission, schools for all classes were multiplied, new charities were created, abuse of power slowly

abated, governments were reformed. At length, in the last century, legalized slavery, as abhorrent to the spirit of the gospel, ceased in all Christian lands. The ideals of Christianity are yet far from perfect realization, but the history of nineteen Christian centuries indicates the transforming power of New Testament principles in the absence of distinct enactments, and prophesies a future far beyond and above the present life of the race.

Thirdly. Let it be noted that, with this method of law, obligation expands with expanding opportunity. "As we have opportunity, let us do good unto all men" is Paul's word to the Galatians. But how narrow the possibilities of these early Christians! With no part in government, with scanty resources, having little knowledge of, or intercourse with, distant peoples, in literature restricted to the manuscript even where this was possible, under the ban of public opinion—how circumscribed their field of usefulness! To relieve the needy, the sick, the prisoner, the sorrowing at their door, to instruct the child and the neighbor, to reclaim the sinful, to edify saints by holy living and mutual exhortation—these were their chief opportunities. But vastly greater are the obligations of men of the twentieth century, who as citizens can aid the enactment and enforcement of just, humane, and uplifting laws, whose wealth is ample for every benevolent and Christian enterprise, to whom all nations are now neighbors and open for a world-evangelization, with whom experience and organization have multiplied power, in whose hands is the wonder-working press, multiplying the message of truth and peace for all men. Still, as did the Galatians, should they address themselves by personal effort to the ignorance, the sin, and the suffering immediately about them. But by the divine law they are now, and hereafter will increasingly be, responsible for good laws, good literature, good schools, good customs of business and labor, good amusements, and an effective gospel message to the whole world. The law of love puts all their faculties, their resources, and their relations at the command of the human brotherhood.

IV. Important practical conclusions issue from this discussion.

1. In the presence of ethical questions, the Christian must accustom himself to the silences of the New Testament. It declines to aid him by explicit rules. There are a thousand duties which it does not expressly enjoin, a thousand sins which it does not expressly forbid. The silence is not conclusive—it is neither here nor there. The Christian must disregard it, unless attending circumstances, as sometimes happens, give it meaning. He must find duty by the rule of general consequences, by the fitness of particular actions, or courses of action, to advance righteousness in the individual and in society. Not otherwise will he find the mind of the Master.

For illustration, let the question be concerning the theater. May the Christian attend, or ought he to avoid it? Here the New Testament is absolutely silent. And no sane man is likely to hold that the dramatic impersonation of character, whether historical, as of Julius Caesar, or fictitious, as of Shylock, is in itself wrong. Recreation in some form is plainly admissible—it is truly re-creation. If some exalted souls do not seem to need it, their life cannot be a law for the majority of men. Even the question, "What would Jesus do?" is not decisive: for his was a life necessarily limited by transcendent relations and aims. But all these facts do not conclude the case. A broader view must be taken. There must be a study of the history and past influence of the theater, of the conditions under which it now exists and the tastes to which it now chiefly ministers, of its tendency toward or away from a nobler life and influence, of the character and reputation of actors taken as a body, of the contrast between the brilliancy and excitement of the play and the sober duties in which the true blessedness of life abides, of its relation to the watchfulness against sin and the hunger for righteousness on which the spiritual life depends, of its part in the growth of an excessive craving for absorbing pleasures, and of the Christian stewardship of time and money concerned in the case. Only by studies like these can right conclusions be reached. Not interest nor inclination may rule in this and other questions on which the New Testament is silent. Men who believe that the supreme aim of life is character, and the supreme law of life is Christly service of

others, will weigh all things by their relation to this aim and this law. There will often be painful hesitation, inward conflict, the need of self-abnegation; but all this they will accept as part of the discipline by which the Lord of souls prepares a purer and nobler race for his glory.

2. It follows, further, that only those of a trained moral and spiritual faculty are likely to reach right ethical conclusions. "He that is of the truth," said Jesus, "will hear my voice." Sincerity and uncalculating loyalty to right lead both to Christ and to the knowledge of his will. The careless and indifferent, the self-indulgent, the worldly and unaspiring, the unloving, will almost surely miss the way. The fumes of their selfish hearts will rise to obscure their vision. Unspiritual themselves, how can they discern and duly value spiritual qualities, tendencies, and necessities? They will call evil good, and good evil. On the other hand, let a man live in the vision of God, his Lord and his Judge; let him know something of the unspeakable value of righteousness for himself and his fellows, and of the imminence and deadly peril of sin; let him deeply feel that the human soul is made for God and cannot rest without him; let him know the brevity of life and its immeasurable issues; let there be wrought in him a divine compassion for his human brethren, even the mind of Christ Jesus, the servant and suffering Saviour of the race; let him partake of the peace that dwarfs all worldly good; let thus the inspirations of grace quicken and exalt all his spiritual faculties and tastes, and he is prepared thereby to think, to decide, and to act with his Lord. He has become sensitive to all spiritual qualities and forces. He has an almost instinctive discrimination of the good and the evil. His new life has positive appetencies and aversions. It has often happened that, by the transformations wrought by the Holy Spirit, evil habits, judgments, and tastes have been so purged out, have so sloughed away, that without conscious process of reasoning the man has come to new moral conclusions—and wonders at his former opinions. New senses have wakened in him; new affections have emerged; new joys make former delights insipid, or even hateful.

Without some participation in this new life no man may rely

on his moral judgments. The eyes of his understanding are not opened. He lacks the balances of the sanctuary.

3. The relation of the New Testament law to the authority of the church requires a larger consideration than is here possible. The following propositions seem defensible:

(1) Every explicit law given in the New Testament, taken in its proper interpretation, should be enforced by the church.

(2) Some inferences from the larger ethical principles of the New Testament are so immediate and undeniable that the church is justified in requiring conformity to them by all its members. For example: gambling, the publication of indecent and pernicious literature, the bribing of voters and officials, and usury are such plain violations both of the law of love and the law of the land that one who persists in any of these offenses has no right to continued membership in the church, and should by due process be excluded from it.

(3) The moral quality of a third class of actions is not so easily determined. Christian men of unquestioned piety and wisdom differ concerning them, as do also the churches. The question is often one of degrees—of either total prohibition or moderate use. One church, for instance, forbids without limitation the wearing of gold or costly apparel, the laying up treasure on earth, the use of intoxicating beverages, the dance, games of chance, attendance on the theater or the circus. Are such prohibitions within the rightful authority of the church? It is obvious that a body of Christians in a divine fellowship for the promotion of righteousness may and should consider the probable influence of all questionable acts and customs on the spiritual life of men, and should unreservedly declare its judgment thereon. It is also obvious that the pastor should faithfully discuss before his people not only the New Testament principles which underlie all right moral conclusions, but also their just application to all important individual and social questions. He must speak without fear and without favor. But may the church go beyond this, and prohibit, under penalty of expulsion from its bosom, all the class of actions now under consideration? We doubt both the right and the expediency of such prohibition.

It is an assumption by the church of an authority over the individual judgment which the New Testament nowhere confers upon it. A part of the invaluable liberty wherewith Christ hath made us free is that in the vast domain of morals a multitude of questions are delivered to the determination of individual Christians. Neither Christ nor his apostles determined them, nor did they convey to any hierarchy or other sacred body the right to determine them. At one time, for instance, Christians differed sharply as to the use of meats clean or unclean or which had been offered to idols, and as to sacred days. Saint Paul had knowledge on those questions, and declared it. But he asserted no authority in the case. On the contrary he said, "Let every man be fully persuaded in his own mind. . . . Everyone of us shall give account of himself to God. Let us not therefore judge one another any more." This freedom still abides. It may be abused. If it lapses into indifference or self-will it will issue in ruin. But it is the indispensable condition of Christian manhood. The church may use freely, and even vehemently, argument, warning, and appeal; but it may not by authority invade the sacred region of personal conviction and self-determination.

If it attempt such invasion, it is likely to overpass reasonable bounds, to show itself provincial, and to provoke reaction. Witness the Methodist law of 1784, which under the head of superfluity in dress proscribed ruffles, rings, and high bonnets, and under which, within the memory of men now living, women who wore a bow of ribbon or an artificial flower were excluded from the love feast, and many men held it unchristian to wear buttons on the back of the coat. We are bravely past such pettiness—but what enormous claims does such legislation imply! If the church will regulate our reading, why not at once establish an Index Expurgatorius after the fashion of Rome? If it will regulate our songs, why not justify the church which expelled George H. Stuart, the noble president of the Christian Commission during the Civil War, because he sang with fellow Christians the hymns of Wesley, Watts, and Doddridge? If it denounces with penalties the dance in every kind and circumstance, why not take legal cognizance of all social entertainments, festivals, and fairs? Many believe that

a high-license system is better than the unrestrained sale of liquor. But if the church here asserts its authority, may it not with equal right control the vote of its members as to temperance legislation? We must conclude that the limitations of church authority pertain alike to doctrine, organization, and life. A few comprehensive facts, principles, and laws are given us in the New Testament: but, within these, freedom is the birth-right of each Christian.

To recognize this liberty is highly expedient. In vain, in the long run, will any church attempt to rule its members in matters on which the New Testament is silent. The age grows impatient of the *ex-cathedra* law. It emerges more and more from ecclesiastical sway into the broader life of developed personality. This fact, working with a deplorable self-indulgence, worldly-mindedness, and feeble faith, has brought many who were once strict in their views and habits to a most perilous, if not absolutely sinful abandonment of their former respect for church law. For instance, the fact cannot be disguised that excessive amusements and questionable amusements threaten the spiritual and eternal life of many. But this is in spite of law. The law may remain—but it will continue to be disregarded far and wide; contempt for all church law and order will be engendered by this disobedience; the conscience of many who find that they have given a pledge which they think ought not to have been exacted from them and which they are unwilling to fulfill will be weakened and defiled, or they will withdraw from the church; and some upright and spiritually-minded people who do not agree with the absolute and unconditional prohibitions of the law will withhold themselves from a communion otherwise their natural home. Something diviner than a church law of doubtful authority must be our reliance for a higher life.

E. J. Andrews

ART. II.—THE PROBLEM OF THE MODERN CITY

A SKYLINE of noble spires and glistening domes, great masses of granite rising floor upon floor, turrets topping the high places where the sky is clear and the fresh air free; below, the street filled with teams hauling merchandise and cars crowded with hurrying people, elevated trains rushing overhead and subway cars speeding underneath, toilers of all descriptions busy at their daily labor, offices where mental problems are grappled and factory and shop where the hand of man displays its cunning, numberless newspapers whose editors mold the popular mind, stately churches from whose pulpits the way of life is taught, music halls whose glare lures the unwary from his path, havens of refuge for those in despair and dens of vice which add to the hopelessness of life, air breathing of sin and crime and shame—the nations of the earth are here gathered together. Strange people jostle each other as they pass in the throng. Strangers bow at the shrines of many gods in humble adoration. The philosophies of all climes cry out. Silks and ermine rub against calico rags. The cry of newsboys beats its way into the brain, and little children playing in the street raise loud their shout to increase the din. Plenty feasts in palaces while starvation grapples with its weakening victims; accidents, fires, murders, and friendship's fine, uplifting hand and the various joys of honest living; over a million men, women and children; all the manners and customs that the world contains, ideals that reach from absolute immorality to the ideal of the Christ, all the subtle powers for evil in conflict with the powers for good, one man praising God while another curses his Creator. This is the modern city. With such a modern city there are problems for every thinking man. But whatever the problem that eventually confronts the individual thinker, everyone must deal with the same facts. The difference will be in the view-point. Our view-point is the kingdom of God among men, and our problem of the modern city is the extension of the kingdom of God among men amid the conditions which really exist: the removal of all obstacles to the growth and good of the kingdom and the promoting

of its interests under a democratic form of government. And since our problem is a religious problem, and because all dispositions and habits which tend to political prosperity, religion, and morality are indispensable supports, it is evident that the Christian Church should be the leader in whatever practical solution this problem may have. In order that the fundamental nature of the city problem may be seen in its relation to all other locality problems presented to thinkers in the realm from which the case here is viewed it is necessary to consider the part which the modern city plays in our civilization.

To quote: "We are rapidly coming to be a nation of cities. In the United States there are three cities with over a million inhabitants, six cities with over five hundred thousand, twelve cities with three hundred thousand, and thirty-two cities with over one hundred thousand; four hundred cities with population between fifty and fifteen thousand; three hundred and sixty with over ten thousand, and more than seven hundred cities of five thousand inhabitants." The redistribution of population which has made us so largely a nation of cities is quite liable to continue its present trend. The application of machinery to agriculture; the substitution of mechanical power for muscular and its application to manufactures, and the railroads, which make the transportation of food and men so easy—these factors of the new distribution of population are permanent. The danger lies in the fact that the intellectual and moral growth of cities may not be commensurate with the physical growth. The increasing population brings an increase of problems of government, and these problems make an ever-growing demand upon moral character. This makes the city the place where, if anywhere, moral character is to be developed. The vast size of so many of our cities does not prevent congestion. This congestion, aided by the new environment which it produces, is likewise a source and recipient of countless evils. The saloon, with its debasing influence, the white slave trade, the prostitute, child labor's terrible wrongs, gambling, with its fruitage of suicides and thefts, unjust and unchristian business methods, conditions of living which forever shut out high ideals, tenement houses which increase the sin of

immorality, segregation of the alien races, poverty, shamelessness of every sort—in the densely populated city all these forms of sin abound, and no man cares wherein his neighbor debauches himself or defies his God; and from such conditions a civilization will spring up foretelling the latter days of an American Rome. The underlying causes sufficiently strong to bring forth such results are largely conditions of sin, and the sin is in large part connected in some way with the struggle for existence and provision for the necessary wants of life. Immigration and the labor problem touch the question at this point, and in considering what each contributes it must be remembered that together they furnish conditions that are, in the end, obstacles to the growth of righteousness. A practically unlimited flow of alien people comes into our nation annually, and the larger part of them settle in our great cities. And what a polyglot population it gives us! To quote Josiah Strong: "Here is the seething multitude, more motley than the dwellers in Jerusalem on the day of Pentecost, and, like them, 'out of every nation under heaven.' In each of our great cities there are at least fifty countries and provinces represented. In New York there are sixty-six languages spoken." If it were only the coming of these people, it might be well, but each newcomer brings with him race antipathies. He mingles not well here with those whom he hated on foreign shores. Inherited quarrels are fought out and spread before our heterogeneous population. Habits which conflict with our own habits and those of his alien neighbor are persisted in. No two of the races whose representatives knock at our doors have like interests, and the issues raised by religious animosities are innumerable. In addition to this, their birth rate is high. "The foreign born, together with their children, who create more moral problems than their parents, constitute much more than half of our city population." This, with the fact that the low average intelligence of the immigrant depresses the average intelligence of our whole country, brings us to a point where is seen the inevitable result of the immigrant foreignizing the city and thence the civilization of our land; lowering its intelligence, and placing our entire population in a position where it is less fit to fight against the inroads of sin.

Still do the streaming hordes sweep in
Through open gates; on shores still wet
With crying blood of brother's wrongs,
Where every evening sun doth set
Upon the discontent and need,
Upon the homeless home; the strife
Bereft of ideals' strengthening arm—
The empty, hopeless, sordid life.
The widening stream spreads on and out,
Through village road, through city street,
Far o'er the undulating plains,
Away where sky and mountains meet.
The settling sediment sinks down
To form firm strata, else to mix
And be but part of what we are.
Shall it be our own crucifix
On which our nation's life is nailed,
Where hopes, ideals, all shall hang,
And droop, and die; and freedom's voice
Grow hushed and still, our fathers sang?
Still do the streaming hordes sweep in
Through open gates—a motley throng.
God give us strength to make them men
And teach them brotherhood's own song!

In some degree, of necessity, the immigrant is included in the part of our problem which comes from the question of the relations of workingmen and their employers. That there is bitterness in the hearts of thousands of workingmen no one will deny. It is a bitterness toward the church, the employer, and often toward their fellows at the bench. Class spirit is not monopolized by the rich, for the poor man takes to himself a class distinction as against the man still poorer. This class spirit keeps the workingmen in a ferment of universal dissatisfaction and also of individual discontent with each other. But the great trouble is that the church has lost its hold on what she herself has universally called "the masses." "The masses," in turn—the toilers—have found their religious impulse in the labor union. The labor unions are to the workingman meetings having almost a religious value. He feels, and rightly, that "the social message from God to men, as outlined in the Bible, is in no sense a by-product; it is not incidental

to the main purpose of the gospel but an essential part of it." The problems of the workingman are so vital that their solution either broadens his vision unto life or else shuts his heart and eventually drives him into sin, and in solving them from the shrine of the labor union alone men lower the motive for the individual solution. Only about two per cent of the union men are united with the churches, and yet it is maintained that they are as a class religiously inclined. Two per cent under direct religious influence and all the rest drifting away from the standards held by the church! A practical Christianity applied here would mean the spiritual and temporal uplifting of these masses. Students of this phase of the situation find that the laborer would have Jesus but not his church; and this because the man who earns his bread by the sweat of his brow feels that the church no longer follows Christ. Else would it not bring to bear its influence upon the things called material? A materialist by necessity is the man who must fight not only unjust employers but the attitude of a Christian church as well. There is an increasing number of thinkers among workmen, and they refuse the teaching of any single man or body unless that man or body practice as well as teach; and they find a failure to practice when the church retains as its men of authority and influence those who corrupt legislation and cause scandal in business. The socialistic tendency among the workers is due largely to this alienation. A better approximation of equalization of income from labor is demanded. Only one half of the net created wealth is distributed among the creators of it; and add to this the horrible fact that annually half a million laborers die unnecessary deaths because of the cupidity of the noncreators of wealth, who receive the other half of the net created wealth, and the cry grows intense for a change of conditions. If the representatives of the religion of Jesus Christ will not right things, the workmen will do it themselves—and without the broader vision and the spirit of Christ. They have come to say with Burns:

Then let us pray that come it may,
As come it will for a' that,
That sense and worth, a' o'er the earth,
May bear the gree, and a' that;

For a' that and a' that
It's coming yet for a' that,
That man to man, the world o'er,
Shall brothers be, and a' that.

And while the workingman prays thus, having no Christian impulse to guide him, he continues to cherish in himself, and to foster in others, the spirit of dissatisfaction which airs its grievance too often by the practice of and assistance in open sin.

The two principal sources or causes of our problem may seem to cover too small a field. Let it be remembered, then, that upon the attitude and practices of these elements of our population thousands of others depend whose lives and influences they control. Many a bold-faced sin is done away almost entirely when these men and these women are given the impulse of righteousness within. And, likewise, sin and the means of committing sin are increased when this impulse is absent. It may be well to remember also that it is assumed here that the regular ministry of the church is to continue, protecting from the inroads of sin those born well and carefully reared, and strengthening those whose environments make a godly life more difficult to attain. But with this so-called regular work of the ministry of Christ the problem of the modern city still stands before us for solution. What is manifestly needed, in order that the whole social order may see the relations of man to man in a proper light, is a well-developed righteous social conscience. With such a social conscience our problem would already be on a fair road to solution. But righteousness of conscience comes not without a conception of God, for ultimately the righteous social conscience is based on the laws of God, and those laws are hardly to be understood without some conception of their Author. And, more than this, these laws will not blossom into a social conscience such as is needed without the Spirit of Jesus Christ. In our solution we need, therefore, (1) A well-developed righteous social conscience; (2) A conception of God; (3) A knowledge of God's laws; (4) The spirit of Jesus Christ. A well-developed righteous social conscience cannot come until a conception of God, a knowledge of God's laws and the spirit of Jesus Christ are preva-

lent. For the first need is social—the aim of our journey—while the second, third, and fourth—the means—are individual. It would appear, then, that our solution must be reached through the individual. Man by man the units of society must be brought into a right relation with things, men, and God. This must come in a change of character in the individual. It will be aided by a change of conditions round about the individual. “The church must correlate its forces; it must be an army not of assault but of occupation; it must advance not with appeal and denunciation alone, but with ideas, with the forces of regeneration for the individual and of reconstruction for society.” True service and true allegiance to God are conditioned upon knowledge. And this knowledge and its resultant in changed character require first of all that men of all these varied languages, customs, ideals, modes of life, ambitions, social conditions, and religious conceptions should have an adequate opportunity to know Jesus Christ as a Saviour and to become his real disciples. A living, walking, breathing, giving, social Christ would quicken the laws mentioned until they become the foundation for that love which passeth understanding. It is often asserted that this is being done; that through the social settlement men are being led to see the fullness of life. And in a measure this is true. Men are taught a better conception of home and cleanliness; they are brought into close contact with clean, manly, intelligent men, and sweet, pure women, who in a degree transform their lives. But is there not in this a source of discontent? As the mind appreciates more and more the opportunities in life, does not it also chafe at the conditions which bar it from using these opportunities? A social settlement without the spirit of Christ does not answer. There must be a religious message as well as an intellectual message, and this religious message must be adapted to the material conditions now existent. These conditions have been looked into, and it is found, upon a careful survey of them and their causes, that we must, with Paul, be all things to all men—material, intellectual, moral, spiritual—if we would relieve the actual situation found. The kind of knowledge primarily needed is a knowledge of God and of his laws, their workings and power. To a degree the labor union

strives toward this knowledge, and in a great measure the fraternal organization has it; and spread out in a thousand ways are glimpses of this knowledge and results of its power. Never yet, however, did scattering shot win a battle. It needs constant hammering at the center of offense. That center of offense, the church agrees, is sin: sin in the lives of men, regardless of their conditions. Yet there are conditions before us, and these conditions render undeterminate the elevation at which our guns are set. If this be true, and the social settlement does not answer because church and settlement fail to work together; if this be true, and labor unions and fraternal lodges fail because of the half-message which they bear, why does not the "rescue mission" answer as the solution of our problem? Here men who have known sin almost unto the soul's death—now redeemed—lead other dark spirits into the light. Is not here the place where, through the individual, society is restored? Does not the spirit of Jesus Christ find its finest example in these holy places where debauched and shameless men and women meet their God? There is much to be said right here, but this is sufficient: restorative measures are never equal to preventive means, no matter from what standpoint viewed; and while the rescue work, with its noble men and women laboring hard for the glory of God, does that which saves many men and women for the kingdom, its labors are the gathering of chance wild flowers rather than a steady preparing and cultivating of the blossoms of the kingdom which last through life. The evangelistic efforts of our best ministers bring hundreds to the light of the proper relation of God and man, and man and man. But the rate of uplifting in this particular way is so small compared with the rate needed that the results are scarcely noticeable in the general survey after the day's battle.

True, all of these admirable ways of bringing to pass the results we are seeking use the individual method, which is felt to be essential here. And it is through these individuals with whom they work that the settlement, the institutional church, the labor union, and the fraternal order hope and expect to reform society. Their failure comes not in the purpose, but in the weakness of the power which they use. The evangelistic method of the rescue

mission and the more general evangelist come nearer to the results needed. Their use is of the individual, their aim social, and their means a conception of God and of his laws and love. But restorative measures cannot keep pace with the growth of sin. It is not possible to destroy the insects and halt the blight of the tree before a large part of its usefulness is forever destroyed. If restorative measures could equal sin in its rapid strides, we would not have the kingdom of God in its best phase, for while it would be his kingdom, of course, its members would all be cripples and the standard low; and in a low standard of the kingdom of God comes the temptation to secularize instead of to spiritualize the church, to think that social culture and education are the ways of salvation, to aim toward humanitarianism instead of heart regeneration. And perchance through all this the dynamic of the power of God's grace is lost sight of. So, while the great value is acknowledged which these several ways have of reaching the individual, and hence society, their inadequacy is felt also. Special cases may, and do, rise far beyond the limits here laid down. But where one finds a Stelzle, a Watchorn, or a Riis, and discovers an impulse toward their great achievement in the specific field from which they rose, he will also discover that somewhere God's great Person and laws entered into the problem. There must be a union of church and home wherein can be sunk the roots of the moral life. And this union cannot be brought about unless there can be a generation who make God a reality. This cannot be brought about through adult men and women. The only possible way is through the child. Jesus Christ, the interpreter of the kingdom of God to men, placed a little child before his disciples and said to them, "Of such is the kingdom of God." And, if so then, it must be so today. Here, then, is the place to do a preventive work, a sowing of seed. Of course the natural surroundings of the child are as bad as those of the adult, the roots of our plant will still be where the soil is not the best; but out of these untoward material surroundings will come spiritual and intellectual blossoms that will react upon the soil so as to change it.

The solution of our city problem here proposed is this: Teach one generation of children a conception of God, and of his laws,

and of the spirit of Christ. Continue to teach this great truth to succeeding generations. The second generation will have a religious background in the home, and church and home will have a union of aim—the extending of the kingdom. This, with a reconsecration of the church to Jesus Christ and the continuance of the auxiliary methods which have been discussed, will give to our cities a righteous social conscience which will in turn solve the problems of civics and economics which groan for a solution. The reasons for this view are based in part on the following: (1) The psychology of Jesus makes the child, with his reverence, his spontaneity, his innocence, and his capacity for growth, the type of the kingdom of God; (2) Quantitatively, the children of the city are its largest group; (3) Linguistically, the children of the city are more reachable. But, even so, it is claimed by some who see the keen denominational strife in our cities that it cannot be done. Dr. Wenner proposed that an afternoon a week be given to the public school children for attending church schools. The different denominations were to teach the children of their own adherents. The suggestion clearly shows that what is needed is a common ground for this work. With a suitable common ground, “the Word of God is the most living of all God’s oracles, the most evangelical of all evangelists, the most trustworthy of all God’s messengers. This seed, sown in the fertile soil of childhood, will bring forth a growth that will gradually eliminate the weed process, and will make possible the sacredness of the home, which God’s providence seems to have ordained as the place where he is learned the best.” The children will not go to church, few will attend Sunday school, but they will attend a nonsectarian Bible school. That which most nearly meets the ideal of our solution of this problem is the Vacation Bible School movement of New York city. This began in 1901, under Baptist auspices, and was so enlarged by 1905 that it was taken up by the Federation of Churches and Christian Organizations in New York city. It aims to reach the 608,253 boys and girls of New York who are between the ages of five and fourteen years by means of the English language, which the children learn in the public schools. Consecrated college men and college women of strong personality,

adaptability, and experience in Christian work of various kinds are the teachers. The schoolrooms are churches in different centers of the city, and the Holy Bible is the text-book. A general knowledge of the Bible is taught and the fundamental laws of moral life expounded. The great stories are learned by the children and the spiritual lamp within each young soul is filled with oil. It is unnecessary to go into the details of this work, as it can readily be seen what such teaching will mean in a few years. "The teacher conceives of the child's mind, not as a granary merely, to be stored with facts, but as seed for which the teacher and the school are to furnish the soil and sunshine and showers." That seed, the image of God, grows more clearly and more beautifully into sight when nourished on the pure word of God. With such a use of that word which God has declared shall not return to him void, and a nourishing through the spirit of Jesus Christ, a generation will arise in which, to quote Dr. Burr, "parenthood becomes a hallowed sacrament, the home the first and most beautiful church, and the hearthstone the hallowed altar at which the father of the family officiates in spiritual sacrifice; a holy priesthood, before which the investiture of clerical service pales in its splendor."

With the great modern city problem before us, and a knowledge in our mind of the awful conditions under which it must be solved, it is evident that the only way that sin can be subdued is through a righteous social conscience brought about as here stated. With such a righteous social conscience our problem is already nearly solved, for then "the wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together. . . . For the earth shall be full of the knowledge of Jehovah, as the waters cover the sea." Man shall then come up unto his own, and a little child shall lead him.

Ralph Welles Keeler

ART. III.—WHAT OUR COUNTRY CHURCHES NEED¹

I. BEFORE it can be said that our country churches need anything it must be shown that society needs the country churches. Some people think there is no place for country churches. They are said to be out of date. They have done their work. Like worn out carriages or dilapidated buildings, they are not worth the space they occupy. The sooner they are disposed of the better. Some expert students of social problems hold just this opinion. Edward Pearson Pressey says that the churches are hopeless and helpless. He thinks that if there is any place for the country church it must be greatly supplemented by an idealistic system of industrial and domestic education as represented by his New Clairvaux, or arts and crafts school at Montague, Massachusetts. This is a Utopian combination of home, factory, farm, an ideal town organization, and a school of trades and sciences. Rollin Lynde Hartt seems to believe that the usual form of the church may well be displaced by the country social settlement with religious features. Such a settlement would be a combination of farm, factory, hotel, coöperative store, library, and a bureau of social research and instruction. Something like his idea is embodied in the Church Settlement Association of New Hampshire, at Elmwood, near Concord. The theories of Pressey and Hartt certainly have great suggestive and educative value. But while Pressey's is as unpractical—even his experimental enterprise—as would be the effort to raise America's wheat crop in New England greenhouses, there are only two difficulties with Hartt's idea. In the first place, it absolutely cannot be realized, and, in the second place, we already have what is better. One might as well expect to plant and grow prosperous cities, like the forty best in the United States, in Sahara Desert as to make a success of extensive social settlements in decadent country towns which, for the most part, ought never to have been anything but

¹ A discussion based upon a study of the country church problem made by the author under the auspices of the Carnegie Institution at Washington, Department of Economics and Sociology to which acknowledgment is made for the use of data.

productive timber orchards. On the other hand, in towns that ought to live the usual agencies of church, school, grange, club, town library, and the various recreational and commercial or industrial organizations, all in normal interaction, are doing more to make rural society large, beautiful, and worthily human than could be possible for any scheme not of the people's own choosing. Social evolution, as a method of interpreting social facts, cannot do everything, but it ought to teach one that radical theories cannot cause the sun to rise at midnight. Newell Dwight Hillis, of Brooklyn, and many others believe that the rural institutional cathedral church ought to, and will in time, take the place of our country churches in their ordinary form. This would seem a consummation devoutly to be wished. Perhaps this will actually mark the program of the development of the largest and most potent stream of organized rural Christianity. In regard to the spiritual nature and work of the church it would have the advantage of keeping the emphasis in the right place. The personal factor would not be betrayed, for there would seem to be great practical wisdom in having a senior preacher for expert leadership and his assistant pastors and deaconesses for more direct personal service to the remotest country neighborhood and home.

Such suggestions and experiments are of great worth to rural religious work and life. They are a timely rebuke to some dead rural churches. But with the rapid increase in our communities of the Grange, the Young Men's Christian Association, the fraternal lodges and literary clubs, farmers' institutes, and village improvement societies, to say nothing of the work of improved schools and numerous town libraries and the influence of the rural telephone and trolley, free mail delivery, and the increased circulation of the daily press, I believe that the country church is less and less called upon to do organized social work. When rural society becomes well adjusted to the responsibilities of the new industrial type of life even modest country institutional churches will not be very common. The successful country church today is the one that knows how to be a consistent church, true to its Christian professions, realizing its essential moral mission to the whole of society, minding its own spiritual and ethical affairs first

of all, and then strong enough and sensible enough to coöperate, for the church is a social institution, with other social institutions that stand for any aspect whatever, however secular, of the kingdom of God among men. Whatever form or name it may take, the country church of the future will be more and more specialized as it becomes more and more alive to the spiritual and ethical enlightenment and leadership of the complete mass of rural society. But what a few students and writers say or reflect against the church is of slight importance. What should give us deeper concern is the attitude of the people as a whole. Too many people in most of our towns by their habits of not attending church are saying that the church is no good. They do not contribute of their means toward the support of the church. Their indifference deprives them of the weekly blessing of changing their clothes. They need moral quickening as much as though they lived in the wilds of Africa. In too many cases distance from the church or the low moral standards of church people in the common walks of life are no restraint to lives of open immorality and shame. It would be a relief if the lukewarmness of some might be awakened to even ribald opposition. One of the best helpers in church work I ever knew was an uncomfortable skeptic who would hail people on the street to curse and ridicule union revival services then in progress. Some people who grind their unhappy lives away for the almighty dollar, if their minds were not as small as their souls, might well be asked, "What would real estate be worth in Sodom?" The graft of professional mendicants upon the charities of city rescue missions is not so exasperating as to have well-to-do country people, as is often the case, demand Christian burial for the members of their families at the expense of time, patient care, and sometimes travel to distant places on the part of faithful ministers, who would be harshly criticised if they did not show the general culture and special training worth valuable years in the schools and thousands of money, and yet these ungrateful, misplaced souls help the church or parson directly or indirectly by never a cent. But all this is a matter of cultivation, of civilization, in which the church should be the leader. She should not complain because there is something yet for her to do. If what

a few social workers say is a rebuke to dead churches, the inaction of multitudes of perverse minds should be a Macedonian cry to every church that knows the first principles of Christian living.

But what about the multitudes of ministers, and other once faithful and intelligent workers in the churches, who have become discouraged, losing faith in the churches? It is very easy for young men of scholarly inclinations, who must of necessity drink deeply at the fountains of history, science, philosophy, and theology in lives of strenuous devotion to books and theories, to allow knowledge to crowd experience from its proper place, devotion to the truth of theology to leave no room for the service of love, the religion of idealism to dethrone the happy fruition of the redemption of an infinite Christ. This is a suggestion of the way in which some students and preachers may have lost grip upon themselves, so that the trellis of thought stands cold and alone without the beauty of the living vine of joyous, throbbing reality. Forgetting the gospel of Paul and Luther, Chalmers and Wesley, Kingsley and Spurgeon, they have preached theories, or a philosophy that cannot regenerate, in the place of a gospel that interprets life as love, makes manhood complete, and society a paradise. It is no wonder that when preachers and people forsake personal Christian service, and have more concern for "salvation by statistics" than for regeneration through a personal Christ, they have the opportunity of reading and listening to poetic essays in congregations more and more wooden with empty benches. Is it any wonder that such men—and they are laymen as well as clergymen—lose faith in and leave the churches they have thus devitalized? Philosophy and science are not to be despised in the service of the church, but they must be crowned by the golden fruits of faith. But there is a more practical side to this matter. It comes to us as the supreme practical challenge of the church in this age. Whenever a preacher says, "I am tempted to leave the ministry, because I seem unable to do the work of a minister," it makes a person both angry and ambitious. He is angry that the theological seminaries do not teach sociology as well as theology, about men and the world as well as about God and heaven. But nothing is more strikingly true, and as pathetic as true, than

that our theological faculties cannot teach what nobody knows. And then one is fired with ambition to know the problem in a large, true way, as no one yet can really profess to have gained such knowledge. Theology cannot presume to teach us all that is essential to be known about the church, which is so largely a human organization. Sociology cannot formulate all of our knowledge concerning the church, the largest concerns of which are realized only in the skies. Social evolution is necessary as a method of study—though it is limited, for neither men nor churches can be measured by a knowledge of their environment. So each discouraged worker must follow his best light, and work and wait, with zeal and patience, through the dawning hours of the truer interpretation. If the need of the country churches is to be measured by the possibilities that lie in them, then that need is very great. More than one half of the total population of the United States will have their religious and moral instruction and leadership directly or indirectly from the country churches or they must remain destitute. Aside from this fact it must not be forgotten that the ethical quality of modern city life depends to a very large extent upon the quality of manhood and womanhood our country parishes are producing. It is true that both the cream and the scum of the country go to the city. Our country churches feed the city churches, and at the same time our rural weaklings and degenerates fill the city saloons, and replenish the slums, and greatly enhance the urban problem of the submerged tenth. I believe there is no other institution that actually has, in spite of its faults and misfortunes, so great a potentiality, and thus mission and responsibility, in maintaining the moral integrity of the American people as the country church.

II. In the next place it is useless to talk about what our country churches need to make them entirely efficient if it can be shown that they have no needs and are not deficient in results. If a person is in perfect health and is doing his full amount of work, he certainly needs no physician. There are many people and preachers who think that if church attendance remains constant and there are no losses in church membership, the churches are all right. Perhaps some will be so fair as to set their standard

at maintaining a constant relation between church membership and the population of the town. Viewed from this standpoint there are indeed many churches that are not failing in their hold upon the people. But the question is, Are they making positive gains? To be satisfied with being equal to the past is lazy nonsense in such a progressive age as ours. And then the church is not made responsible for a select part of society, but for the whole of it.

Let us look somewhat carefully at both sides of this question of the progress of the church. On the side of progress let us be encouraged that one presiding elder has recently said in regard to New England Methodism: "Let me state as a profound conviction that our times are not worse than former times." But should we not be profoundly stirred because they are not much better than former times? Indeed there are some indications of healthy increase. The Rev. W. F. English, Ph.D., of Connecticut, has recently said: "While naturally and inevitably some churches have lost in members and opportunity for service, the church membership in relation to population has gained, a more intensive spiritual culture has been promoted, and a new country church has been developed by the very stress of circumstances." After a somewhat extensive comparative study of figures and of expert opinions I am convinced that the social problem of the church today in New England is not so great as at any previous time in fifty years. In making this statement the statistics of church membership and attendance are considered as the chief measure of the problem. In spite of these encouraging things there is an immense danger of a too easy optimism. There are still as many tasks as rewards for the rural churches. Let those listen to the following remarks who think we are ready for a millennial jubilee. The Rev. C. E. Hayward says in *Institutional Work for the Country Church*: "But few country churches can be said to be in a flourishing condition; the majority are hardly holding their own, some are losing ground, all are struggling heroically for life, but the tide is against them; something must be done. In fact, some country churches have a constituency so heterogeneous that it becomes practically a mission field." The Rev. Henry Fairbanks, Ph.D., has said of rural conditions, after

a very extensive first-hand investigation: "The danger of relapse into barbarism in these districts is not due to immigration. Those now growing up in the mountain towns will go out to be leaders of men, and it is a fact of fearful import that the gospel is not reaching them. A majority of our people are never at church. Of those living two miles or more from church, only about one third attend church. In the rural districts of New England and New York, from which the strongest men in the cities and West are coming, more than half of the people are not only unreached but are absolutely unapproached by any direct Christian efforts." President Hyde, of Bowdoin College, said a few years since in an article entitled "Impending Paganism in New England": "New England today is confronted with the danger that the country village will be the first to lapse from vital Christianity; . . . that rusticity will again become synonymous with godlessness and superstition." In the summer of 1905 I found that in one New England state, in fifteen average rural towns, having a total of twenty-five churches, the average church attendance was only 13.7 per cent of the town population. Less than one seventh of the people were regularly at church! The average church attendance in four urban towns, one of them being the state capital, was 33 per cent of the total population. These figures certainly are not encouraging. I think we are ready to grant that the country needs the churches, they being the sole means, directly or indirectly, in the moral and religious quickening and cultivation of the people. Neither will we deny that the churches themselves need to be greatly reënforced before they will be able to perform their whole mission—that of spiritualizing rural society.

III. Now we are ready to ask the question, What do the country churches so need that, if this were supplied, they would be able to fulfill their complete mission? By this question we mean to inquire for the one primary need of the churches. The first answer that will usually be given to this question is that more money is the great need of the rural churches. The members of all churches need their societies to be free from debt, or else they need to pay larger salaries to better preachers. In Vermont five sevenths of the demand for church union and federation

arises from economic necessity. In one district in New England I found eighteen out of twenty average rural clergymen positively limited in their usefulness by inadequate financial support. The need of money is emphasized when faithful people cannot pay as much as they wish toward the church, and too often those who are abundantly able to give are without the inclination. But the financial need of country churches is not primary, however necessary. It is possible that churches with the most money may be the least helpful to society. Poor churches and people alike may be the richest in faith, good works, and noble characters. The mission of the church being what it is, and human nature being as it is, the usefulness of the church is sure not to increase in proportion to the increase of its money. Large endowments for country churches are not advisable. Francis Minton has said of the rural endowments of England: "Evidence appears to lead to the conclusion that endowments are a mistake. The endowment artificially keeps the institution alive, when, if left to the natural environment, it would die. Better that it should die in the natural course than to outlive its usefulness." It matters not how destitute and in distress our churches and ministers may be, money is at best only an incidental necessity and not a primary requirement. There is something else, which, if it is supplied, the money problem will be solved. A great many people believe that the primary need of country churches is an improved clergy. Some have said: "Give us an adequate clergy and our churches will be all right; otherwise not." I will agree with the "otherwise not," but we cannot put the full responsibility of successful churches upon the shoulders of the ministers, especially when 90 per cent of them do not have enough upon which to live. Someone has said that the great need of the churches is no ministers at all, at least until the churches can learn that some ministers are first men, then ministers. A Catholic woman once told her little girl, speaking of a certain pastor: "He is not a man, he's a minister." If a mistaken churchism had not been responsible for the remark, it would have been an insult. The hardest thing that the ministry as a class has to endure is that they are treated artificially, as though they were trying to do a work that is aside from normal

human needs. Bishop Hendrix is doubtless right in saying that "the honor of the temple has never survived the honor of the priest." The first responsibility of spiritual and social leadership in the church rests with the clergymen. But where are the ministers to come from? There is as yet no patent process for the manufacture of ministers to order and warranted to suit. Ministers grow, like other men, in the homes of the people. The church, after all, is the father of its clergy. It is doubtless true that the ministry is the chief channel through which the fundamental need of the country churches is to be supplied. "But we cannot have churches without people," someone is sure to say. This statement is not so trite as it may at first seem. There are several causes which are right, and even beneficial in their larger influence, even though their first effect is to rob the churches of their people. For instance, the centralization of industry has drawn the people from the smaller to the larger towns, and abandoned towns certainly cannot have full churches. The freedom in Protestantism of the private interpretation of revelation has led to the rise of the denominations, and where churches multiply faster than the people the process of division is inevitable. But in the main the trouble is not that there are not enough people for the churches in rural communities, for, as a rule, half of the rural people are even now outside of the churches. There is another side to this matter. Since it is the work of the church to give the religious character to all the members of rural society, and to spiritualize all social forces, it is possible for the social problem of the church to be very great even though all the people were regular church attendants. Quantity is not always the measure of quality. Although there can be no church without people, there is something which the church, as a nucleus of people, may have in order that to draw and hold and help will be the rule and not the exception. There are various specialized forms of social, educational, and religious enterprise that are sometimes advocated as sufficient, each in itself, for the solution of all church problems. For instance, one specialist may stand for evangelism, as though this alone would bring all churches to Christian completeness without the use of other forms of enterprise. Another

may think that church federation is the one thing needful. The third believes in the so-called institutional activities as sufficient to unite earth and heaven. Each of these alone may have been seen to realize in some church the highest ends this side of heaven, but such could happen only when the other needs of the church were already provided. The specialist has his place so long as he does not become a monopolist; then life is too large for his cistern, and he becomes a relic.

After all, the one simple primary need of the church today is hardly a need on the part of the church at all. The church, though it has a mission, is no mendicant. The need is on the part of the people, especially those who are outside of the churches, that they wake up to a proper sense of values. If a half, or more, of the rural population are not themselves a part of the church, it is because they are like the woman who grumbles because the schools do not educate her children when she keeps them at work all of every day in her own back yard. It is the old fallacy of the blind man's complaining because the sun does not shine. The man who calls the church "a graft on society for the support of the ministry" is an impudent vagabond, too mean to eat the feast of his life when it is already set before him. He forgets that the church is the only voluntary institution which deals in the richest values of two worlds. He is too busy with the muck rake to enjoy the beautiful flowers that he expects will grow where he has planted no seed. But they are already fragrant in his neighbor's garden. He has not waked up to a proper sense of values. When one truly becomes alive to the correct sense of values he just then begins to appreciate what the church really is. "Values" is just the word we want. *The church is a fellowship of men in the use and enjoyment of religious and ethical values.* In this economic age we ought to be able to understand the church when it is thus defined. Economics treats of the adjustment of life to the wherewithal of life. The economics of the church treats of the wherewithal of the spiritual life in the terms of moral and religious values, the only eternal commodities that have a price. When we pay for the church with time and cash, if we appreciate what we are doing, we are only investing in one set of values in

the same way as, at the real estate market, the playhouse or the university, we invest in other sets of values. How hard and yet how easy is the task of appreciation! Now we can relate the things which seem to the things which are; things partial to the one whole. The church does not primarily need money, but the people need appreciation, or the proper sense of values. There need be no trouble because the minister lives at the expense of the people when it is seen that he is their servant. He creates their highest joys by interpreting the values that abide. The people will not be divorced from the church when they can realize that it is the mediator of the highest powers of character. The people need the church infinitely more than the church needs the people. Our willful sinning keeps us from the throne room of the King. This is as true negatively as positively. It as naturally faces the problem as the ideal. The great problem is that the church too often is not the church—a problem in reality. If there was an appreciation and appropriation of the values for which the true church stands the study of the genius loci of so-called churches would not so often reveal that they were mere social clubs, standing for anything and everything but spiritual excellence in the lives of men. The problem of leadership would be solved. Men would seek their guides from among their own number in the choice spirits that are tuned by nature, by training, and by grace to catch the music of the world of which the present is only an echo. Sectarian ambition, though not necessarily denominational organization, would soon give place to the true spirit of brotherhood in service. And that service would be so free, so helpful and whole-hearted that the machinery of the church would soon fade into the established habits of mankind in the arts of mutual love. The world is nearly as responsible for such an awakening as can be the militant church. The dissatisfied classes ought to learn by experience that they have followed the wrong god long enough.

George Frederick Wells.

ART. IV.—THE UNFINISHED DRAMA

RECENTLY there appeared in one of our great dailies an able critique of a certain play that had been given in the city on the previous night. This writer is not a frequenter of theaters, first, because his dramatic interests and instincts are abundantly satisfied by the varied scenes of human life as they unroll themselves all around us, and, second, because to his mind the atmosphere of the playhouses is antagonistic to the highest aspirations of the human heart. There are people who claim that they are benefited intellectually and morally by seeing what they call good plays. As this is a matter of subjective sentiment and experience, it is best not to dispute their word; but one cannot well suppress the question how highminded men and women can find enough good plays in our day to make it worth while.

Let us take, for an example of what is considered the better class of performances, the one referred to in this article. It is Sudermann's *Magda*. Sudermann is looked upon as one of the greatest of the living romancists and dramatists of Germany. The leading figure of the tragedy is *Magda*, the daughter of a high-tempered Prussian ex-soldier with rigid moral principles and a very keen sense of honor. *Magda*, when still a young girl, runs away from her parents and is not seen again by them until twelve years later, when she comes to her native town to take part in the musical festival as a celebrated singer. Her identity becoming known, the pastor, who was at one time her lover, after first having prepared the way at home, goes to her for the purpose of bringing her back to her parents. But it soon appears that she is a much changed person. By her various experiences she has become hardened. "She despises the pastor. She is at once domineering, cynical, and worldly." However, the suppressed subconsciousness of her childhood memories finally awakens, and she comes home. "The old parents, more worldly-wise than the trustful pastor knew, soon become possessed of a haunting fear that all was not, or had not been, well with her. The name of a certain Dr. von Kellar is betrayed by the daughter, and he soon

comes to see her. He had known her in Berlin in the days following her flight from home, and in the course of the call, Magda, leading up to her climax in wonderful style, makes known that he is the father of her son." Magda's father now wrings the whole truth from her, and thus aroused to the highest indignation, tremblingly starts out to challenge the betrayer of his child to a duel. But, to his chagrin, he fails to find him. The pastor again steps in, and, with the view of protecting the honor of all concerned, proposes that von Kellar shall take the wronged young woman in marriage. The parents and daughter finally agree, but von Kellar, having his political career in mind, consents only under the condition that the existence of the son be kept secret. Upon this the overwhelming rage of Magda breaks out anew, and with consuming scorn she refuses to consider the marriage another moment. This scene quickly leads to the end. The father, having promised von Kellar that his wish as to the son would be respected, feels bound to uphold his word of honor. Finding Magda obdurate and unflinchingly standing for her son, who has been her life and sole ambition, the old soldier gives way to uncontrollable feeling, and seizing his dueling pistol prepares to shoot his daughter down. But just at that moment he is attacked by another stroke of apoplexy, and falls dead in the presence of his family. It would seem—let this be said incidentally—that only persons of vitiated tastes and morbid curiosity can find pleasure in such performances as this play presumes. And yet, judging from the literature dealing with our present-day stage, and according to such authorities on dramatic affairs as Israel Zangwill, such stuff is the stock in trade of the great majority of stage productions. In fact, Sudermann's are considered among the standard dramatical works of our time. The only lessons that can possibly be learned from such plays as that of *Magda* are that the way of the transgressor is hard, and that children who leave the paths of religion are a curse to their parents. But people are really to be pitied who must go to such harrowing performances in order to learn such simple lessons. But the dramatic editor of the newspaper above mentioned, after highly praising the play and the actors, has a serious fault to find with

Sudermann's production. It is that the problem of the drama "is still a problem when the final act comes," that "the last impression created in Magda is one that leaves the audience with muscles tense and emotions rising," that "the fall of the curtain does not relieve this naturally and the after effect is bad; the end is horrible." We can, however, assure this critic that it was not at all the intention of the playwright to solve the problem. He is not the man who will bring his tragedies to a gentle ending for the mere purpose of accommodating the strained muscles and surging emotions of audiences. Sudermann is a convinced pessimist of the school of Eduard von Hartmann whose thought dominates wide circles of German life today. It is Sudermann's chosen mission to interpret the doctrines of this pessimism for the common populace by putting it into concrete dramatic form. According to this philosophy there is a fatuity in our existence that fills it with unsolvable problems. They all have a horrible ending. And in all fairness it must be said that, apart from considerations of truth and morality, it redounds to the credit of Sudermann's artistic integrity and skill to make his tragedy end as it does. It is the duty of the artist to bring his work into full consistency with his ethical thought, and not to accommodate it to the morbid wishes and whims of the theater-going public. Sudermann would send his audience home with this final thought: "The tragedy of these fateful complications could not be evaded by the daring courage of a Magda, nor by the craftiness of the aristocratic seducer, nor by the soldierly honor of the father, nor by the religious benevolence of the pastor. Go home and remember that your problems too are unsolvable. They too will, in one form or another, have a horrible ending." If this is cruel, it is the cruelty of Sudermann's dramatic consistency. What right have the spectators to complain? Do they wish to be deceived? Do they wish to have their morbidity refreshed by hypocritical and farcical expediences? If they do, they must not go to Sudermann. But if they would learn the truth that will both undeceive and save them, they must turn their backs to all plays and come to the only Teacher who could say, "The words that I speak, they are spirit, and they are life."

Do we defend Sudermann? Yes, in the sense that he is the

consistent dramatical interpreter of the most consistent of all merely human philosophies, and that is the philosophy of Arthur Schopenhauer and Eduard von Hartmann, though it leads men into the dreary bogs of pessimism, from which there is no outlet. In the system of these men, for one is only the complement of the other, the philosophical achievements of the human mind—in so far as it wrought without the aid of faith—have reached their legitimate and unavoidable climax; it is the *non plus ultra* of its labors. And this is decidedly as it should be. For “what is born of the flesh is flesh.” It cannot bring forth any life-giving fruit. The present world is, as Shakespeare has rightly said, a stage, and all acting outside of God has a horrible ending; and God has permitted this tragi-comedy to go on in order to make it manifest to all the powers and principalities in the heavens that all that the flesh undertakes, in any field whatsoever, must end in failure and bankruptcy. Just as Hartmann, in the realm of metaphysics, by doggedly tracing the sequences of his naturalistic premises to their logical conclusion, finally arrived in the *tohu-wa-bohu* of pessimism; and as Haeckel, the most consistent disciple of Darwin, by marshaling the facts brought out by modern science along the same line, has in his famous book, *Weltraethsel* (World Riddles) arrived at the same goal; and as Sudermann, with his consummate dramatic skill, has used the lurid torch of this philosophy to light up the problems of the natural life (for another life he does not know) with the same result, so the historian, Johannes Scherr, starting from the same naturalistic premises to search the highways and byways of universal history, has found and demonstrated with grim satisfaction that here too pessimism reigns supreme, and that here too nothing can be found but unsolved problems, and history is nothing but a vast unfinished drama; a tremendous tragedy, writhing this way and that way, without a consoling feature. From the standpoint of the natural mind, unaided by or refusing the light of divine revelation, Scherr is right. The logic of his essays on the Tragi-Comedy of History is overwhelming. The facts of earthly existence, looked at apart from the sequel promised in God’s coming æons by the gospel of his Son, constitute a vast jungle of enigmas that we must despair

of solving, and history becomes an unending labyrinth in whose cruel corridors we hear the wailings of unnumbered hopeless victims. That this is the correct view becomes certain through the teachings of God's own Book. The apostle Paul describes the Gentile Christians, before they knew Christ, as "having no hope and without God in the world"; that "the world through its wisdom knew not God"; that "if we have only hoped in Christ in this life, we are of all men most pitiable"; that "the whole creation . . . travaileth in pain together until now," and that only "by hope we are saved." The author of Ecclesiastes tells us that he had searched out and thoroughly tested this earthly life with all its wisdom, and was forced to the conclusion that all is vanity, and a striving after wind. He confesses that he "hated life, because the work that is wrought under the sun" was grievous unto him, and he finds no other way out than the simple fear of God. And what is that magnificent inspired drama, the book of Job, but the titanic wrestling on the part of a great soul with this same problem? And the result also is the same. Job in the agony of his inexpressible sufferings vehemently curses the day of his entrance into this earthly life; he scathingly denounces the teachings of his orthodox friends as insufficient to quiet the questionings of his agitated soul, and storms with daring challenge at the barred door of God's mysterious counsels for the answer that he needs and desires. Here too the problem is still a problem when the curtain falls. The only ray of light that breaks in, beyond showing that God is still Job's friend, is the bravely expressed hope that in a future existence the just and all-wise God will satisfactorily reveal his, to our minds, inscrutable doings. But the glorious character of that revelation was not made known until Christ came, for it "was hidden from the ages." Thus we find that both the testimony of consistent philosophical thinking and of the inspired word is to the effect that the natural reason, unaided by divine revelation, must of necessity come to the hideous night of pessimism. All attempts made upon this basis—and there are many—to evade this result, when rigidly put to the test, will be found to have ended in failure, and the optimistic tone to be found in the teachings of some naturalistic thinkers,

from the Greek Socrates to the American Emerson, is either the glimmer of faith that God has permitted to shine even in the souls of the Gentiles or the unconscious reflection of received Christian sentiment. At any rate, it is of the heart, and not of the head. But the wisdom from which pessimism has sprung truly has "a horrible ending." In the weird light of its logical conclusions this life of ours becomes nothing more than a meaningless dream. Justice becomes a delusion, love a mockery, and hope a cruel snare. But, thank God, we need not be pessimists. Our impotent natural reason is not left to itself. The Word has become flesh, and has tabernacled among us, and we have seen his glory, the glory as of the Only Begotten of the Father, full of grace and truth.

But even for God's children, though saved in hope, this present life remains an unfinished drama; and many of its problems are still problems when the curtain falls. "It doth not yet appear what we shall be." "But ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for our adoption, to wit, the redemption of our body." Body is manifestation. "For our life is hid with Christ in God. But when Christ, who is our life, shall be manifested, then shall ye also with him be manifested in glory." Then the sequel of the unfinished drama will begin to be unrolled before our transformed being; then the long-postponed solutions of our problems will unfold themselves to our perfected minds; then shall "every created thing which is in the heaven, and on the earth, and under the earth, and on the sea, and all things that are in them," join in the chorus, saying: "UNTO HIM THAT SITTETH ON THE THRONE, AND UNTO THE LAMB, BE THE BLESSING, AND THE HONOR, AND THE GLORY, AND THE DOMINION, FOR EVER AND FOR EVER!"

Gustavus Emmanuel Hiller

ART. V.—PAULINE ESCHATOLOGY

PAUL'S eschatological views occupy a position of primary importance in his doctrinal teaching. His entire theological system is largely influenced by them. Essentially all of his dogmatic theology is somehow related to final things. He regarded the age in which he lived as evil and transitory, and believed it to be his mission to prepare as many as possible to participate in the blessedness of the age to come. Eschatological belief served as a powerful and leading factor in the founding of Christianity. This fact is nowhere more evident than in the Pauline epistles, and one cannot fail of being deeply impressed with their marvelously optimistic tone. The apostle had espoused an exceedingly unpopular cause, was ostracized by his people and severely persecuted, yet he maintained a courage and optimism that have served as an inspiration to vast multitudes of righteous sufferers in all subsequent ages. His view of final things made this possible, for he held that if in this life only we have hope in Christ we are of all men most miserable. Because of his belief in eternal life, physical death was to Paul a matter of only secondary importance. Paul says little, or perhaps nothing, of an intermediate state. The reason for this, no doubt, is that he believed the parousia, resurrection and judgment, to be close at hand. He evidently believed, according to 1 Cor. 15. 51, and 1 Thess. 4. 17, that he would be among those living at the time of the parousia. The dead are spoken of as being asleep (*κοιμηθέντας*) in 1 Thess. 4. 14, 5. 10; 1 Cor. 15. 6, 18, 20. According to 1 Thess. 5. 10, the departed saints are alive and conscious, and sleep only as to the body and in appearance. The soul of the believer is certainly not represented as sleeping in connection with the entombed body. To be absent from the body meant, to Paul, being present with the Lord. Immediately upon the dissolution of its earthly house there will be provided for the soul of the believer a house not made with hands, eternal in the heavens (2 Cor. 5. 1-8).

The Parousia. Among the marvels of religious phenomena

there is none more remarkable than the Messianic hope of the Jewish people. At his appearance Christ did not fulfill this popular hope, and was hence, to very many, a disappointment. Even those who believed in his Messiahship misunderstood him. They were impatient because of his seeming delay in establishing his kingdom. When he died they despaired of ever realizing their hopes in him. It was his resurrection, and promise to come again, which revived their hope. Thus a Christian Messianic hope, somewhat akin to the Jewish one, was born. The early Christians expected a speedy return of Christ for the purpose of bringing about the consummation of his kingdom. The Old Testament *ἡμέρα τοῦ κυρίου* or *יְמֵי מָוֶת*, which was a day of judgment, had as yet not appeared. They were disappointed in this at the first advent of Christ, and hence to them it was as yet unfulfilled prophecy. They understood Christ as having taught that he would speedily return, and that a world crisis would then occur. The idea of a second coming of Christ occupied a very large place in Paul's epistles. He regarded the day of the Lord as one of fiery retribution to evildoers, but one of deliverance and redemption to the believers (2 Thess. 1. 6-11). This teaching aroused persons on every hand to a sense of its import, and became a strong factor in the spread of primitive Christianity. Paul believed in the speedy return of Christ. He supposed that they were at that time passing through the dense darkness immediately preceding the dawn of that notable day (1 Thess. 5. 6). He even went to the extent of advising the Corinthians who contemplated marriage to remain single, so as not to be at a disadvantage during that great catastrophe (1 Cor. 7. 26-31). In consequence of his teaching some of the Thessalonians ceased to work, thinking it to be useless on account of the speedy termination of the present age (2 Thess. 3. 10-12). Paul never speaks with absolute definiteness of the time of the parousia. Although he expected to be alive at Christ's second coming he did not feel positive about this. Although in 1 Thess. 4. 17, and 1 Cor. 15. 51, 52, he did class himself with those alive at the parousia, yet again, in his later epistles, he clearly acquiesced in the opposite belief. It may be that Paul spoke less of the parousia in his later letters on account

of the exciting effect his earlier ones produced. The indications are strong, however, that as the years passed by he discovered that his expectations were not being realized. He certainly relinquished these expectations in his pastoral letters in which he indicates that the time of his departure is at hand, referring to his execution. On discovering how his first letter disturbed the Thessalonians Paul wrote them a second one, telling them that before the parousia can occur there must first be an apostasy, and the revealing of the man of sin (2 Thess. 2. 3). The ἀποστασία was evidently not connected with the revealing of the man of sin in any way except that they were to occur contemporaneously. It refers, quite likely, to the seductions of false doctrine spoken of in his letter to the Ephesians and in 1 Timothy; namely, the gnostic heresies. The second event in the preparation of the world for the day of the Lord was the revealing of "the lawless one," or "the man of sin." The idea of an antichrist was current in Jewish circles, and hence could be continued very easily in Christian prophecies in more definite and modified form. The lawless one and his restrainer have been applied to numerous movements and personages. In speaking of "the lawless one" Paul most likely referred to some Roman emperor and intentionally spoke in vague terms so as not to be accused of treason. However, those whom he addressed evidently understood to whom he referred (2 Thess. 2. 5). It was nothing unusual for Roman emperors to accept divine honors such as this "lawless one" was to receive. At the time of Paul's writing Nero was already regarded as heir to the throne. Judging him by his ancestry, and especially by his uncle, Caligula, whom he more and more took as a model, nothing good could be expected from him. His reign corresponded to the apostle's expectation; on the throne was really the man of sin, exalted over all gods and sanctuaries. Pliny called him "the enemy and scourge of the human race." When Vespasian planted the Roman eagles in the "holy place" of the temple, and enforced emperor worship there, this prophecy of Saint Paul was indeed fulfilled. The restrainer (κατέχων) was evidently Claudius, the predecessor of Nero, who prohibited divine honors being paid him, but after Locusta's poison had removed him the new emperor-god was

enabled to appear. Even after Nero's death it was believed by many that he would revisit the earth and become the detestable forerunner of Christ's second coming.

As the various theophanies of the Old Testament occurred amid great, awe-inspiring, fiery demonstrations, so Paul taught that Christ would appear in the heavens at the appointed time with the angels of his power and a flaming fire (2 Thess. 1. 7-9; 1 Thess. 4. 15, 16).

The Resurrection. Paul was a Pharisee, and as such naturally believed in the resurrection. However, his old Hebrew faith in the resurrection was deepened and spiritualized as a result of his conversion. He is the only apostle who argues in favor of a resurrection and expresses his conviction in terms of Christian reason. His was not the Hellenic view of the resurrection. He believed in personal immortality, but he never based his hope of immortality on mere psychological considerations. He based his hope of the resurrection on the resurrection of the historic Christ. He believed that if Christ be not raised, there is no resurrection, and the moral life becomes foolish. If Paul did not regard the resurrection body as the identical body of this life, he regarded it as having very close affinities with it. The spiritual body will correspond to the earthy. Paul expected to recognize his converts hereafter with rejoicing (1 Thess. 2. 19). There will be, however, only an ideal sameness between the heavenly and the earthy body. At least a great change is to occur, through which a suitable body is to be prepared for the soul's habitation. To the Thessalonians, who were anxious about their dead, Paul said that they will not be at a disadvantage at the parousia, for they will arise first, and then all will share the same advantage (1 Thess. 4. 13-18). It is interesting to notice that in his later epistles he makes the resurrection no longer to coincide with the parousia (2 Cor. 5. 1-8). To be absent from the body came to mean to be present with the Lord (Phil. 1. 23). Immediately upon the dissolution of this earthly tabernacle the soul will be clothed upon with the house which is from heaven (2 Cor. 5. 1-8). Paul does not speak of the resurrection of the unjust in any direct way. In Phil. 3. 11 he declares that he strives to attain to the resurrection from the

dead. On the strength of this both Weiss¹ and Beyschlag² assert that the resurrection is therefore by no means for all. Weiss holds that Paul speaks of only one resurrection, which is conditioned upon a living fellowship with Christ and the possession of the Spirit, and of only one kind of resurrection body, which belongs to the inheritance of the children of God. However, in 1 Cor. 6. 2, Paul refers to a general judgment of good and evil. In Acts 24. 15 he is said to have taught that there will be a universal resurrection, "a resurrection of the just and the unjust." That Paul believed in a universal resurrection is quite evident when we consider this subject in the light of the rest of his doctrinal teaching, as on the judgment and the future of the wicked. It can be safely maintained that he shared in the eschatological belief of his time. The Pharisees believed in the resurrection of the unjust, and had Paul intended to advance any new doctrine, he most likely would have spoken in more explicit language. According to Paul the life which the believer receives through faith in Christ is the foundation of his hope for a blessed hereafter. However, he refers rather to the true ethical and spiritual life than to a psychological or ontological one. The individual has an immortal soul, regardless of his belief, and it is the teleological question of saving or losing it about which Paul is concerned rather than its mortality or immortality.

The Judgment. Divine judgment is a vital theme throughout all of Paul's epistles. Beyschlag says, "The idea of judgment is not peculiar to Paul, neither is it a peculiar Christian conception, but one which belongs to religion." The third event in the final world crisis, according to Paul, is the judgment of the world. It is to occur on the "day of the Lord," and immediately after the resurrection (2 Thess. 1. 6-9; 2 Tim. 4. 1), and falls into the period beyond the close of the world's history. The results of this judgment will be reward for the righteous, consisting of eternal life, and of punishment, wrath, indignation, tribulation, and anguish for the wicked (2 Thess. 1. 9; 2 Tim. 4. 8; Rom. 8. 1). The "lawless one" of 2 Thess. 2. 8 is to be slain with the breath of Christ's mouth at his coming.

¹ New Testament Theology, p. 407.

² New Testament Theology, p. 268.

The Kingdom of God. Immediately after the resurrection and judgment the perfected rule of the kingdom of God will begin (2 Tim. 4. 1). In the mind of Paul this kingdom belongs mainly to the future age. He has little to say of a present progressive kingdom. The participants in the kingdom are those who have been delivered from the power of darkness and of this present evil world, and have been translated into the kingdom of God (Gal. i. 4; Col. 1. 13). They are thus regarded as sons of God and joint heirs with Christ. The term βασιλεύειν evidently had its origin in the political hopes of the Jewish nation. They believed that in the Messianic kingdom God will rule the nations through Israel. Paul nowhere betrays any ambition for political authority. To him rulership meant to have part in the kingdom of God or in the community and felicity of the blest. The parousia will terminate the present world age. It is then that Christ will deliver up the kingdom to God the Father, having put down all rule and authority and vanquished every enemy. The kingdom of God will then be a triumphant and harmonious kingdom, and also an eternal one. In its fulfillment God's rule will be perfectly established, the end of the world's development reached, and the supreme glory of God attained (2 Tim. 2. 10; 1 Thess. 4. 17). To Paul this kingdom was in a measure the prophetic one, but he gave it a more spiritual significance and located it in the coming age and in the spiritual realm. Paul evidently did not hold to the view that Christ would establish a temporal, millennial reign previous to the end of the age here upon this world. The nearest he approaches to this is when he speaks of the redemption of the whole creation (Rom. 8. 22).

The Larger Hope. It is asserted on the part of some that Paul in his epistles supports the idea of a universal restoration. To support this view an appeal is made to a number of passages, such as 1 Cor. 15. 22-28; Eph. 1. 9-10; Col. 1. 19, 20; Phil. 2. 10. The latter three passages, in any case, could refer only to the wish of God that there might be a reconciliation of all things unto himself through Christ, a thing which no one would dispute. If the passages were taken by themselves they might, perhaps, be so construed as to refer to a general restoration in

at least a large and vague way. Or, if the rest of the New Testament taught this view, it could perhaps be read into some of them. But when we consider them in the light of the entire Pauline teaching, and especially in the light of his distinct teaching respecting the fate of the wicked, we must conclude that the idea of a universal restoration was entirely foreign to the mind of Paul. The foregoing events are represented as taking place in connection with the parousia and as following immediately upon the world judgment. It is then that God shall be "all in all," after Christ's mediatorial rule shall have been completed, and after he presents the perfected kingdom to the Father. If these passages could refer to such an immediate, universal restoration, why did Paul warn people to shun the wrath to come and seek to save as many as he possibly could? You cannot imagine a universal restorationist going about braving many of the severest difficulties, laboring in tears, by night and by day, in season and out of season, becoming all things unto all men, so that if possible he may save some, and do all of this with the expectation that at any rate, in a few brief years, all men will be reconciled to God and bow in loving obedience and recognition to the sovereignty of Christ. He himself could not have expected to preach the gospel to all men. His comparatively small number of converts and his repeated rejection and severe persecution could scarcely have created in him such an optimism as this. It may be somewhat difficult to see how Paul thought that God can be all in all and there be perfect harmony in a universe in which Satan, demons, and the unrighteous exist. His view evidently was that God will be glorified in the suppression of the power of darkness and in meting out justice to those who are criminals before his tribunal. When the sinner's punishment is inflicted upon him he sustains what under the circumstances is for him a proper relation to God. In this life the sinner does not yet bear his penalty, but has liberty to disturb the order of God's moral universe, and he is as yet a criminal at large with his sins unpunished. In the age to come this liberty will be wrested from him and he will be obliged to bear the penalty of his condemnation, and thus perfect order will be established in God's moral universe. When the

criminal is in prison order and harmony can exist in the community. When the question of sin is finally settled, and the sinner is placed where he can no longer disturb righteous orderliness, God can be all and in all in the universe of his heavenly kingdom, in which there will be perfect unity and perfect harmony. If the doctrine of future probation is taught anywhere in the New Testament it is not in the Pauline epistles. There are but few passages that seem to have any possible bearing upon this subject; really none worth considering in this connection.

The Destiny of the Unrighteous. Paul speaks less of the destiny of the unrighteous than of that of the righteous. To a great extent he leaves it as a matter of awful inference rather than of definite description. However, another result of the day of the Lord will be the condemnation of the wicked. It will be a day of "vengeance on them that know not God, and that obey not the gospel of our Lord Jesus." The fate of the wicked is expressed in such terms as "wrath," "wrath of God," and "wrath to come" (Rom. 2. 5; Eph. 2. 3; 1 Thess. 5. 9; Rom. 1. 18; Eph. 5. 6; Col. 3. 6). The wicked are described as perishing (*απολλυμένοις*). They pass from death to death in the course of their sinful career. They therefore undergo progressive perishing (1 Cor. 1. 18; 2 Cor. 2. 15, 16). The endurance of the punishment of the wicked is eternal. As the life of the righteous is eternal (*αἰώνιος*), so the fate of the wicked will be an eternal one (Rom. 6. 21-23; 2 Thess. 1. 9). If you make *αἰώνιος* refer to a limited time in the case of the wicked you are obliged similarly to make it refer to a limited age when describing the felicity of the blest. The word may refer to an infinite duration of time, and there are conclusive evidences that it is so used by Paul. There are a number of expressions, such as "death," "destruction," "eternal destruction from the face of the Lord," which, if taken by themselves, would indicate that they teach the doctrine of the total annihilation of the wicked. But we have already concluded that Paul believed in the resurrection of the unjust. There would be no reason in having them resurrected only to be immediately annihilated. If total annihilation occurred at death, then the sinner would have nothing to fear but extinction; then why should

Paul have used such terms as "wrath to come," "tribulation and anguish," "punishment," etc.? Annihilationists do not regard death in this way. Why speak of death as eternal if it is not a process lasting throughout such a period? The dissolution of vegetable and brute life is not spoken of as eternal death. Paul evidently shared the common view of his day, that the wicked continue to exist after death in a state of infelicity. Although the language used by him to describe the destiny of the unrighteous is largely figurative, yet it is quite clear that he wished to describe solemnly what he regarded as an eternal and awful reality.

Heaven. Paul's teaching finds its climax in heavenly glory. To be in the future kingdom is to be in the heavenly world. He fairly exhausts the wealth of Greek rhetoric to set forth the recompense of the righteous and to describe the glories of the heavenly state as he by faith perceived them and through his religious experience had received a foretaste of them. To him it was "obtaining the glory of our Lord Jesus Christ," "to be glorified with Christ," "eternal life," "reaping the reward," "hope laid up in the heavens," "a reward," "the inheritance of the saints," "riches of the glory of his inheritance in the saints," "a crown," "an incorruptible crown," "a crown of righteousness," "exceeding and eternal weight of glory," "heir of all things with Christ," "a prize," "salvation from wrath," "salvation which is in Christ Jesus with eternal glory," and "things which eye saw not, and ear heard not, and which entered not into the heart of man whatsoever things God prepared for them that love him." Paul lived in daily expectation of this high reward. It enabled him to endure all things, for these earthly afflictions seemed brief and light as compared with the eternal weight of glory to be revealed. He was absolutely sure of getting to heaven, for his hope was based on his faith in the crucified, risen, and ascended Christ.

He felt assured that nothing could separate him from the love of God in Christ Jesus. And he could say: "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."

C. H. Shirk.

ART. VI.—ENGLISH LITERATURE AND THE
MINISTER

THE discussion of the value of English is a little venturesome today in ministerial assemblies, for other studies are urgent in their clamor for recognition, particularly the languages, psychology, and sociology. These subjects are fascinating, necessary indeed, and formative. By the side of them the student of English literature seems to their devotees a glorified trifler who plays with pebbles on the beach when he should be crossing the stormy main; whose work has results in the outer fringe of behavior rather than in the prime acts of character. It is worth while, however, to notice that even these major studies do have limitations. The languages are academic. You can rarely use a classical allusion nowadays in ordinary discourse, and never a classical phrase, without seeming of the last generation. Even the public orators, who keep the old style the longest, are almost divested of the classics now. For more than a hundred years the pulpit has turned away from the classic allusions and phrases which delighted so noble a stylist as Jeremy Taylor, whose blossomy English is interspersed with classic thorns. The minister needs directness, needs to be in the frame of mind achieved by the old woman in Mrs. Gaskell's *Charlotte Brontë* who thanks the Lord she "is not mealy mouthed," and what an unlettered friend of mine calls "the heathen languages" often obstruct this necessary directness. Psychology, likewise, though an aid to our thinking, must always be hidden. To be effective it should change from analysis to art, from science to literature. As for sociology, though the study of present conditions may help us to choose some diviner state of society, literature has the privilege of disclosing the better state we are to choose. Literature, English literature, on the other hand, is not altogether unfruitful of scientific values. It is possible to study English linguistically in such a way as to afford the severer training affirmed of the older languages. In most universities courses are offered that try the skill of the most enthusiastic philologist. English literature also has

sociological implications, and those that are broadest and sanest; for the student of sociology who accomplishes the most, besides describing the thing as he sees it, also aims to know how it became what it is. So, just as Homer's poetry becomes the sole authority for social life in the twilight of the Greek dawn, the literature of England becomes the authority for the social life of the people until a very recent period, and therefore the authority for the beginnings of our own social customs. Langland, Chaucer, Shakespeare, Bacon, Bunyan, Fielding, the essayists, Boswell, Thackeray, Ruskin are a few of the names most readily occurring of those who have written down the data of sociology. And English literature is eminently psychological; not only in the Scotch philosophers, where psychology flourishes riotously, but everywhere. Not only is psychology in Hamlet, in Bacon's Essays, in Richardson, and Sterne; it is in Dekker in Shakespeare's day, in William Law in the eighteenth century, and in Thackeray in the nineteenth.

The questions naturally occur, What is English literature? and, What is the study of English literature? The judgment as to what constitutes English literature is indeed diverse. Some years ago I heard of an Englishman who, in serious talk, waved a Strand Magazine, saying, "I spend ninepence a week in literature." On the other hand, we meet rigid exclusives who only chaffer with the giants, saying that literature is only the *best* of what has been thought and written, and that the masters are very, very few. An anthology of song or an encyclopedia of prose would almost cover their field; and English literature would mean then only the best of the best—a kind of Liebig's extract of English brains. I do not deny the value of reading only the masters; for no one can converse even brokenly with the greatest and not grow, like Dorothea Brooke, "enamored of intensity and greatness." But this leaves out all work of a secondary or tertiary order. Rather do I hold, with Paul Sabatier, that we put into our rummaging of old corners "an indefinable touch of piety." The English literature I have in mind includes the Anglo-Saxon poetry and Gospels, though they are often far from artistic. It does not exclude the heavy-fisted forerunners of Shakespeare

reprinted by Professor Asher. It includes work in the eighteenth century like Lady Winchilsea's and Parnell's, and in the nineteenth it certainly makes room for Peacock. English literature in the sense I have in mind is that body of literature propounded by the Anglo-Saxon race which the world does not allow to die. The other question, namely, What is the study of English literature? is partly answered in the foregoing. The study of a literature is not merely reading it. One may float with the lotoseaters a long while before reaching harbor. It almost goes without saying that the historic method has become the light of all our seeing. Other beginnings may serve excellently well; but a man who would know English worthily will look upon each author as one who fills his place in a great developing series. He will not thereby lose the peculiar virtue of his author; but he will catch overtones that answer central harmonies. "Sir," said Samuel Johnson, when speaking of the poets of Pembroke College, "Sir, we were a nest of singing birds." So English literature studied in its actual order becomes an oratorio; part recitative, part song, but all an expression of the dear longings of man or his tremulous experience.

Matthew Arnold, in the preface to his *Irish Essays*, exhorts himself, with his readers, "to cast in our lot boldly with the sages, and with the saints." What is now the result if we thus attempt to climb to the top of virtue? There are formal results contributing to life and behavior in the study of English literature. One of the startling and immediate limitations brought home to a man who essays public speech is the lack of proper words. A defective vocabulary is a defect of the age, and manifests itself in rural neighborhoods in the vice of swearing, and in academic centers in the poverty of slang. Ordinary life is also affected, and we are told with triumph how few hundred words suffice for the general interlocutions of trade. The minister does not escape the contagion. Short of adequate expressions, he is driven to use the debased coinage of the street, which is taken by his hearers, but not at full value. One frequently hears the gasping eloquence of speakers who shake out their wings for no middle flight, but come lamely to impotent conclusions. And,

equally, one may hear sermons stuffed full of obsolete theology, and not-yet-accepted grammar, which give rise to sentiments like those of Peacock, who, when a porter passed him carrying a bundle of the newly started *Edinburgh Review*, cried: "There goes a lot of lies and bad grammar." This, I rejoice, is not a common case. But is pulpit English the garden of words it might be? We are told, I know, to speak so that men can understand; but they understand far nobler language than they use in the exigencies of daily life. If the most numerous class of public speakers descends in speech, how shall later generations keep the tongue unimpoverished? What, however, is a good vocabulary? Some have insisted on the exclusion of words, as far as possible, which are not of pure Saxon strain. I venerate the language of nature and the prime emotions, which is indeed the foundation of all our speech. But we are no longer Saxons. Many strains have come into our blood, many words into our speech, and the rigorous classicists have always been beaten. Some of my readers may remember the laughable scene in *The Poetaster*, where Ben Jonson makes his rival, Marston, vomit certain newfangled words peculiar to his vocabulary. But Time has laughed at Jonson as well as with him, for more than half the obnoxious words are now in good repute. A good word is one that means most nearly what we have in mind, and whether Saxon or Latin in origin, it is worth searching for—as Flaubert searched the streets of Paris for days that he might find a name upon the signboards inevitably fit for some particular character in his story. This is not for purposes of display. Words as words we leave to negro preachers who have "a blessed insurance of the hope that is within" them. Words as words are the stock in trade of the unlettered; words as tools that cut clean are the instruments of a workman. And English literature affords words, and such collocations of them, that after acquaintance become parts of the fiber of daily speech, making it strong and no less moving. Here I reach the other formal worth of the study of English, its aid in developing the artistic sense. The tendency of modern education is to specialize and dehumanize the world in which we live and move. We are more ready than our fathers, at least since the scholastic age, to

construe life in impersonal terms, but literature brings us back again to the anthropomorphic conceptions of life, which, after all, are the most vital and fruitful. The severest labors of the giants have the innuendo of art about them—Bacon's *Advancement of Learning*, for instance, where the theme is high and academic. There are cases, of course, where the form is prominent, nay, even protuberant; but in the finer works the form is married to the sense, so that the two become one. Ministers do well to grow acquainted with this economy of means; for many a sermon is constructed on the principle of the man to whom "a thought or two more did not matter."

There are, no less, experimental contributions of English literature to the minister. One of the most effective of these is the access of humanity that the student of English imperceptibly attains. The great curse in professional life is pedantry, which is simply reading life in one set of terms, whose highest folly is to be found in the scholastics who turned everything into logical concepts. But scholastics yet remain. They are the professionals. One meets them in all walks. The doctor who impresses the gaping countryman by using the terms of the laboratory; the lawyer who adopts a judicial air even in the unbent moments of after-dinner banter; the minister who is too ministerial to be real to anybody but himself. I once heard one of the last class, in a moment of oratory, talk of "throwing aside his ministerial robes" to engage in a particular reform. This killing professionalism prevents life and reality. So far as ministers are wise they will seek the relations of reality, thus getting an insight into the human springs of action deeper than any amount of what Dr. Martineau calls "idiopsychological" study of motives. Even so, we are affected by English literature. Its very secret and superscription is unprofessionalism. The characters speak out their inner intentions regardless of our moral elevation. "I am determined to be a villain," is the cry of Richard III; and Fielding's Joseph Andrews is a villain, and so is Mr. B. in *Pamela*, and Thackeray's Marquis of Steyne, and Stevenson's rascally cook in *Treasure Island*. We are not, however, injured by the confidences of these unworthies; perhaps, even, they become heroic

with us as often with their creators. At the most they can only destroy our seminary conceptions of penology; and that may be an absolute gain. Years ago, sitting by the firelight with a New England deacon, the talk drifted to books. The deacon's lot was narrow, his mind was mathematic, his face colonial and angular. He spoke, soon, of poetry, and I expected him to quote Isaac Watts, or Milton at the farthest. Judge of my amazement when he named Lord Byron as his favorite poet! Yet, as I watched him bring up a family of four young men, who grew to be a credit to him, I saw that what Newman in a narrower sense called "the note of catholicity" had been touched by this man. Yes! we need the touch of humanity, and we gain something of it as we study the Canterbury pilgrimage of English literature. And when Fielding halts the human comedy for a time, drawing the curtain as a showman to expound the meaning of the characters, we are wise if we spend an hour or two in his school. The study of English tends, farther, to impartiality in judgment of issues not yet concluded. The reader sees both sides of controversies that rage in letters as they rage everywhere, since, as Carlyle tells us, the whole of life is a controversy with the devil. In the Saxon period two opposing attitudes are implicit in the literature of the time. In the homilies we have the supernatural conceived as not too good "for human nature's daily food." In the poems we have the commonest life tinged with sublimity and awe, unspeakably mysterious. Chaucer is openly polemic, waging a merry war upon the long-winded romances of his day. Shakespeare is contentious, though veiled, and, as Jonson said, "most happy," for his romantic mood and the school that gathered about him opposed the frosty classicism of the university wits, and he can stop to poke fun at the ravishing tongue of Euphuism then wagging endlessly in English letters. Dryden, in the next age, sums up controversies in his own experience and then in his poetry. His successor on the throne of letters is controversial; so is Johnson in Boswell's *Thousand Nights*. And in the nineteenth century Byron, Coleridge and Keats pipe the romantic note roundly, only to be jeered by Gifford, Jeffrey, and Peacock. To know English literature is a liberal education in disputed problems of

knowledge and conduct. As a man studies it he grows more open, human, and generous. He sees, notwithstanding, the immortality that waits on truth and justice and the ideal. The chief experimental value of English seems to me to be metaphysical. Men in general are revilers of philosophy, but it is an absolute necessity in their thinking. The critics do well to rebuke its fossilization in logical technique, but they know not the manner of their own spirit when they condemn the metaphysical instinct. There are "questions that come before the first," interrogations that yawn for an answer. The minister is aware of these. Sociology, psychology, are but phases of thought which flank the main movement of metaphysics. And men must ever recur to these deeper issues. They are often out of reach in technical metaphysics, where the language, if not the thought, welters in obscurity. Hutchison Sterling yet keeps the Secret of Hegel for most of us; and John Watson's piecemeal Kant is unsatisfying. Jowett has done a clarifying service for us and Plato; but who can stop to read his four volumes—if, first of all, he can pay for them—when ardent women who make notes on the back of shopping receipts in our public libraries beg one for "ten minutes of Plato"? Some of us, in truth, have given days and nights to the men who phrase the majors of human thinking, and we have been content to teach what we learned; but will men listen? Yes! they will listen when the discussion grows literary, though they shun the dialectic of the Porch, or the Seminar. From David of old, everyone wants to know what man is, whence the fontanel, and whither the issues of life. The great metaphysical questions spring up in very early years; as children we propound them, as men we frame them, but we want our answers delivered, as Peacock did, "like men of this world." English literature has done this in many notable instances. Its whole movement has been a development of the theses of the schools in the language of common life. I go not back beyond the nineteenth century, or I might point out that in the shallowest period, the age of Pope, an attempt was made to bring philosophy into proverbial form, so that it might affect conduct. We know the failure of the attempt, though we can hardly overappreciate the significance of it. But in the nineteenth

century, even the beginner knows, German idealism affected English letters, and consequently, English life and practice. The romantic movement, though largely metaphysical in its origin, became sociological in Byron, Shelley and Wordsworth, and later even in Carlyle and Dickens, while it became ritual and religious in Scott and the Tractarian movement. To read English literature with a seeing eye is to discover the problems of the academy in the life of the pavement.

Besides the formal and experimental values of the study of English there are two ideal ones I cannot forbear considering. One of these is perspective. Each man of us has a special outlook, and each wrestles with his particular devil. It is an age of specialization, this of ours; of transition, of great attempts, of Delphian oracles that read either way as the event justifies. We scarcely see the whole of our patrimony because our particular field is too engrossing. But English literature opens up a divine perspective. It invites us to the untraveled ways. It shows us the village road leading to the end of the world, or the wayside flower rooted in the All. And it has written down judgments of value, and awarded the thistle and the laurel. The specialists—the professionals—in earlier days could not understand the new voice, the new life, and so they cast out the prophets. But English literature rescued them, and cherished them for their immortal worth. The heterodox now are our text and caption. They would still be heterodox if they spoke as the schools speak, but they use a golden tongue and men must listen. And we later men, with a private experience that yet has public implications, if we are to affect men, must, I venture to believe, enter the realm of art, where the controversial dust is laid with tears of sorrow or longing, and set forth the truths we hold in no private or rasping tongue. We need to see things not only as they are, but where they are, in the perspectives of literature which interpret life. The final value of English is distinction. Living is a fine art, and the bloom of it is often rubbed off in our direct and jostling day. We rush abroad before we are emotionally or intellectually dressed, and so lose the respect of others and ourselves. Picklocks also steal the sanctities of our own personality. We tend to com-

monness in speech, to sameness in furniture, to similarity of themes. A few weeks ago I stood in amazement in a country store before some glassware crimped and colored with stars and crescents in blood red. The shopkeeper came up and interpreting my expression said, "Ain't them the darndest ugliest things you ever saw? But I sell lots of 'em!" This is not watching for sunrise on the everlasting peaks. We live, instead, in the lubberland of mediocrity, used to its depressing humors and its slatternly life, as the jaded steed is used to its hard work and food of moldy hay and curses. Is life absolutely common? The men of genius had the same world as ours, but they delivered a far different result. If we are to emulate them, we must live with them, see their world, use some of their exercises, speak their dialect. And what is distinction? Distinction is reserve power, reserve knowledge, a spring of everlastingness. The flat and tame is the absolutely known, with no reserve of large and divine mystery. Hence the common man tells all he knows, exploits all his emotion, shows forth all his life. He does this because there is so little of it that he must needs sell himself completely. "We must read much," said Matthew Arnold, whose clear message fits our time more and more, "We must read much and be content to use little of that which we read." And, likewise, in life we must live much to speak even a little availingly.

Is this too hard a task? Sometimes the word comes to us—the vision. It is better, in its genuineness, than epigram, which is often a solution of continuity; better than the preciosity of the critic of the dew; better than the spellbinders splashing frescoes. And I firmly believe that we can reach these ideal goals as we know more thoroughly the treasures of wisdom in our own tongue; in short, as we grow intimate with those who have wrestled with our problems before us and have phrased many of them for our resolution, and some even out of existence for our relief.

George Thomas Stuart.

ART. VII.—A UNIQUE CHURCH CLUB

JUST outside of the select number of faithful souls in any church who do believe in God and who do serve him we have reason to fear that there is a large company of enrolled persons, nominal church members, who are unspiritual, religiously indifferent, practically prayerless, and much of the time unbelieving. And just outside of this class are many nonprofessing but often thoughtful persons who in a superficial way reverence religion and who hope some time to be Christians but who lack both courage and decision, and whose influence even as serious people is really not strongly in favor of the church. There is another circle, made up chiefly of our young people—Sunday school scholars and members of the Epworth League or Christian Endeavor—who are the nonprofessing children of professing parents. Many of these, we fear, never join our own or any other church. Occasional services are held in all the churches, such as "protracted meetings," "revival meetings," "Lenten services," and the like, in which preaching of fundamental evangelical truths and persuasive appeals and exhortations are employed to bring to decision and profession these nonprofessing multitudes and to revive the zeal of nominal Christians who were brought into the church during former "revivals." The churches all look forward with expectation to these special occasions with their peculiar methods for exciting alarm, or at least for awakening interest enough to secure consent to union with the church. Sometimes for "special efforts" churches command the services of inspiring and magnetic leaders, usually a preacher and a singer. These men are widely advertised. They may already have a reputation which excites curiosity and interest. They make earnest and effective public appeal. Conforming to a law of human nature, the effort is apparently successful. These projectors of revivals influence, and the pastors count and report. This "occasional" system is in most cases followed by relapse and an early return to the old, monotonous modes of church life not alone by the church itself, but too frequently by the "converts" thus won. After this for months the gospel trumpet is not sounded

—at least its notes of warning and awakening. No appeals are made for public confession of faith, and everybody looks forward to another season of revival effort "next year," or some other year, and under some other (rarely the same) "evangelist" and some other "singer." In the meantime physical, social, commercial, educational life throbs and moves on steadily and persistently every day, every where, and the world's enterprises and activities, not even suspended during the now historical "revival," are pushed diligently and gradually forward. This world and its civilization are busy three hundred and sixty-five days every year. Not always can the church lay claim to the same fidelity and diligence.

The teaching processes involved in these occasional evangelistic endeavors are often of the slightest and most superficial character and are very likely to have as their central thought—for the individual appealed to—"my personal safety." There is no new zeal, in the wide field of religious thought and investigation, following the revival. There is no new endeavor to find ways of usefulness and of self-sacrifice in order to service. These statements are not wholly true of all "revival efforts."

Now, there is something radically wrong in this emphasis on the special efforts, and especially in this invariably ensuing apathy toward and neglect of the regular and steady processes of religious and biblical instruction and effort. We must remember that God is as near to us and human duty is as imperative on one day as on another. Every day is God's day. Every day man's responsibility is a solemn fact. Every day, every where, every soul should be on the alert to know, to love, and to serve God, and through an earnest church life to help the neighbor. Looking at the vast body of people directly and indirectly connected with the church and yet not committed to it, not greatly interested in it, not as much in earnest in the things the church stands for as they are in the business they follow or the course of secular study they are pursuing, and not really instructed by it, one is impressed with the vast field of opportunity under our eyes and within our immediate reach to which we are not giving enough attention. Here, all about us, are thousands of candidates for church membership.

They are in our families, in our pews, and in our Sunday schools, but we do not convert them, nor diligently and steadily labor to convert them. We hope to do it "next winter," or "during the next revival," if the Lord should thus "favor Zion." We say little or nothing to them, and we do nothing in a direct, personal, earnest, ingenious, and skillful way for their training in Christian truths; and three months after the public profession which some of them made, or thought of making, they are as indifferent to the whole matter as they were before. Many of the candidates we do enroll as probationers we "take in" when the six-months term has expired and too often without examination, the old enthusiasm in which we sought them and they accepted us having gradually subsided and disappeared. The dearth of biblical and religious knowledge among these outlying candidates for future church membership is appalling. We have reason to fear that the vast and varied fields of biblical and religious knowledge are not even desired by them. They do not know. They do not study. They are not interested. And joining the church means, in too many cases, next to nothing. We plead for a radical and universal change in the policy of the church. It would be well for the church to give herself to three hundred and sixty-five days a year of earnest and unremitting appeal and effort, and that for every year until people outside of the church come to believe that believers inside of the church really believe in God, in salvation, in the supernatural world, in the spiritual life as being constant, the forces of that world always active, its privileges always available, its obligations never relaxing for one second from January first to December thirty-first of every year. It would be well for the church to form the habit of looking upon all nonchurch members, especially those embraced in our own families and Sunday schools, as *all the while* "candidates" for all the blessings the church has been established to confer. This should be "continuous," fifty-two weeks, three hundred and sixty-five days, every year, three thousand six hundred and fifty days every decade, and the church should be maintaining a Continuous Church Candidates' Club for the training of everybody, of every age within reach through the entire year in the doctrines, the institutions, the

usages, the privileges, the ethics, the defenses of Christianity, and also and preëminently in the subjective life, the development of which is the real aim of the gospel and the church.

It is not pleasant to "find fault," but one is compelled to face such melancholy facts as have been hinted at in connection with "revivals" and the *reversals* that follow them, and the habitual apathy, indifference to doctrinal studies, to benevolent ministries, to spiritual growth, to devotional readings, during ten months of every year. Our everyday church people are not reading enough theology. They are not going to the root of "the Evidences," systematic and practical. They are not reading biography. They take too little interest in the aggressive and reformatory or religious work at home or abroad. They do not know our own defenses and the arguments of our vigilant adversaries (who do not need to be spiritually minded in order to be busy in assaults upon all that is most important in our faith). Thousands of our own people do not care for such things. They are ignorant of our denominational history and theological bases and our relation as a denomination to the Christianity of the holy catholic church. In the meantime an Americanized, vigilant, and enterprising Romanism is publishing and circulating tracts and books of exposition and defense. Bishops and priests are holding "missions" and classes for the ingenious and disingenuous interpretation by which the Roman Church often holds its own among certain classes of even intelligent people. And what are we doing in the face of this Roman Catholic propaganda, by which the political power of Rome is increasing through the incoming of degraded Roman Catholic peoples from Europe, over which Rome has had complete sway for centuries, and who fifty years from now are to make the republic a Romanist republic unless a vigilant, intelligent, and aggressive Christianity asserts itself?

We plead for a new movement by which the millions now connected with our churches and congregations, but not members of the church, may be recognized as a Continuous Church Candidates' Club for the study of books, the hearing of lectures and sermons, the reading of tracts, by which our people shall become intelligently instructed in all that pertains to a pure Christianity

—its doctrines, history, economy, and aggressive efforts; a movement which would soon develop an intelligent enthusiasm and an effective aggressive movement in behalf of an earnest, intelligent, devoted church loyalty, radiant, incessant, and practical, three hundred and sixty-five days of every year. We plead for an awakened pastorate which shall really undertake the care and the cure of souls, steadily, zealously, begrudging even the necessary summer vacations, and creating through an unbroken decade of three thousand six hundred and fifty busy days a course of reading and study in the interest of a strong ecclesiastical and a sweet and earnest spiritual life; not waiting for evangelists and weeks of prayer, but all the while instructing these accessible and consenting people through an unorganized device—a club for “intending” Christians. This unique Club aims to appeal for a new resolve, and a new endeavor, to fill with zeal and effort every day of the church year, to encourage our young life to read and study concerning the life the church is appointed to promote, emphasizing continuous interest in the church, a continuous devotion to the church, constituting a Continuous Church Candidates’ Club through which we may receive, every day of every year, earnest, believing, intelligent, consistent, active, aggressive members who steadily grow both in grace and in knowledge. There are dreams and visions in the spiritual life, fancies that come and go. Ideals may be of little value—pictured mountains on the curtains of a theater. But there are also in this inner realm realities of faith in God, his grace, and his purposes, and these are like actual mountains loftier and more glorious than the Alps or the Himalayas. There is a glorious world of Christian experience and Christian hope—the reality of strength and love and peace—an inward witness, a consciousness of God’s presence and a corresponding outward heroism and activity. It is to make sure of this personal, spiritual reality that we plead at this time. We need a true religion in the church, the perpetual and permanent force of life on the part of pastors and people, involving perfect surrender—the whole will given up; perfect attention—the whole mind concentrated; perfect love—the whole heart possessed; a perfect term of service—the whole life. All the days of all the

years given to the church. Hence the suggestion of the Continuous Church Candidates' Club. Through it we should outline topics for the year in connection with church and religious life that, in this worthy ministry, we may think and talk and read and write about and be interested in an intelligent, earnest, practical, church life every day! We should let business, society, politics, and self take a lower place in the life list of things to care for or give them their true place in our religious life. We need enthusiasm in the church, delight in the church, holy ambition for the church, indefatigable diligence in effort for the church, and to further this end is the mission of the Continuous Church Candidates' Club.

Let us look at a list of subjects which may be discussed in brief talks and papers, in carefully prepared and frequently revised "statements" which, if they happen to do little good to others at the time, would immensely benefit the young and old Christians who do think about them. And the frequent rereading in prayer meeting, at public service, at League meetings, and elsewhere, of these carefully and frequently revised "statements" would be of great interest to all Christians. This list is not by any means complete. It merely suggests questions and topics for two-minute or five-minute papers, definitions, statements, prepared by our own young people, revised, read, rewritten, reread, debated, until the whole church, always on the lookout for candidates, becomes enthusiastic in the lines of thought suggested, training all members, young and old, to think often and closely—to form the habit of thinking—on religious matters. The following questions and topics will furnish material for such conversations, addresses, written papers, etc., by which the Club may carry on its work with increasing effectiveness:

What is the mission of the church in this world? What advantages are there in the denominational form of the church? What objections are presented to it, and how may we answer them? What do we, as Protestants, mean when we say in the Creed, "I believe in the holy catholic Church—the communion of saints"? What are the sacraments? In what respects are they useful? How may they be misinterpreted and perverted? What objections have you ever heard to the church—your church—as to its doctrines, customs, or standards of life? How have

you answered them? What is the difference between the Roman Catholic view of baptism and the Methodist view? How do Roman Catholics and Protestants differ in their views and customs concerning the Lord's Supper?

In what sense is the Bible a divine book? To what extent is the human element present in it? Recall the strongest and clearest descriptive titles and attributes of God found in the Bible; in other words, describe the character of God as set forth in the Bible.

Describe three or four ways of spending a Sabbath. Why should one care for the Sabbath and keep it sacred? How can one build up in himself a Sabbath conscience? To what extremes may insistence upon Sabbath observance lead one? What is the real value of the Sabbath to civilization? How may one use the Sabbath as a preventive and curative of doubt? How may I do the most good to others on the Sabbath? What are five or six good and simple rules for home life on the Sabbath day? How may I personally gain the greatest good from Sabbath opportunities? How may the excuse of "recreation" on the Sabbath prove harmful? Why would it be, on the whole, wiser and better to keep the Sunday newspaper out of the home?

How would you describe "a practical Christian"? What do you understand by a "formalist" in religion?

What is "worldliness"?

What do you understand by "the witness of the Holy Spirit"?

What do you understand by the terms "regeneration," "conversion," "adoption," "sanctification," "religious experience"? How should one begin to seek them? What evils incident to self-examination should one most earnestly seek to avoid? What scriptural reference to the inner life can you recall? How shall one gain victory over any bad habit?

What is prayer? Trace the processes of thought in the personal act of prayer. By what arguments can I defend prayer as a privilege and a duty? What objections are made to the doctrine of prayer? How may they be answered? How may secret prayer in the public service be of benefit to oneself and to others? Is it possible to be devoted to a cause, a person, an enterprise, a profession "with all my heart"? Did you ever know a mother who loved her child "with all her heart," perfectly as a heart can love? Did you ever know a person who loved money with a perfect devotion? Why may we not in the same way have a perfect love for truth and for Christ?

What are some of the church officers—ministers and laymen—in different denominations? What are some of the church symbols, and their signification? What is the value—and what the possibilities of abuse—of church symbols? What are some sensible rules for behavior at church? What is the place of benevolence and what are its true motives and methods in church life? What have you to say of self-sacrifice in order that one may give to the church and benevolent causes? In what ways may we do good to others, especially to the very poor, the sick?

Why should Christians take an interest in politics?

What is the difference between frivolity and true cheerfulness? What are some of the marks of "a frivolous character"? Why are so many business men indifferent to religion? Besides profanity what are some of the common sins of the tongue? What are the differences between being "up to the age," being "controlled by the age," and helping to "control the age"?

What are our personal and church duties to the immigrants in America? How may we help them to an appreciation of the Christian spirit in American life?

How may we, as Protestants, do the most good to Roman Catholics?

Suppose you were asked by a thoughtful Japanese to give a short and comprehensive statement concerning Jesus—how would you do it?

Suggestive topics would be:

The week evening prayer meeting: how to enrich and strengthen it. The Sunday school: its advantages, defects, and difficulties. The class meeting: its origin, objects, possible abuses, value, and influence. Ways of self-sacrifice for others' good. Purity in everyday speech. Self-control, patience, and cheerfulness. Economy in trifles. The art of house decoration. The proper treatment of the people we call "servants." The true spirit of hospitality. Home life and social refinement. The study of pure English at home. The home as a part of the church. Reading aloud at home. Good cheer, humor and jollity at home. The evils of gossip and fault finding. The criticisms of foreigners upon American domestic and social manners. Some of the defects of the American home. State the elements of the ideal home. What religion has to do with everyday school life. How may home aid the school teacher? How to prepare useful scrapbooks and picture albums at home. How to make the best use of a dictionary.

Select a list of twenty of the most influential characters in church history and provide for papers or lectures on them.

Encourage everybody to commit to memory the beautiful Collects of the ages to be found in our own and other liturgies.

Memorize as many of the standard church hymns as possible.

Memorize scores of the "exceeding great and precious promises" of the Holy Scriptures.

Counsels to Members of the Continuous Church Candidates' Club: Let a pleasant thought about the church be your last thought at night. Let your first waking thought in the morning be about the church. Every time you hear any church bell ring (Roman or Protestant) pray for your church and for the whole Church of God in the world. Always connect in your thought your own home with your church. (Home is the most important part of the church.) Always give a thought to the nation when you think of church and home. Ask yourself, every hour of every day, "What can I do to help to make my nation worthier, my home more pleasant, and my church more useful?" Study carefully the life and character of our two Saint Johns: Saint John of Patmos and Saint John of Oxford and City Road. Love the church—live for the

church—give to the church—pray and work for the church. Read carefully the Discipline of the church, especially its Historic Summary, its system of church government, and the General Rules. Discuss in a frank, generous and thorough way the possible modification of the church rules. Construct a chart of church history and trace with a red line the emphasis of Methodism ("Christianity in earnest," as Dr. Chalmers called it) from the days of Christ and of Pentecost to the present. May not a Home Readers' Mission be carried on in the local church by which young Christians can, through readings in hospitals and in homes of the shut-in, and for the comfort of old and bedridden people, give much help?

There should be in connection with the Continuous Church Candidates' Club a wise and zealous committee whose business it shall be to persuade persons to undertake this course of reading and thought; to distribute a tract of explanation and appeal; to be active promoters of the movement, under the immediate direction of the pastor—making calls, persuading individuals to become members of the Club, themselves reading and thinking on all these subjects until they may become expert leaders of young life in all matters relating to the effective church life. Why may we not have in all of our churches a continuous work of awakening and instructing the candidates for church membership who are in our pews, our Sunday schools, and our homes, making the course of lectures and study, for fifty-two weeks in the year in the various regular meetings of the church, a perpetual source of supply from which probationers and full members may come into these relations, Sabbath after Sabbath, during every year?

The suggestion of this movement made to one of our most enthusiastic and practical pastors¹ at once appealed to him and he organized, and has now in successful operation, a regular Continuous Church Candidates' Club—the first, we devoutly hope, of a long list of clubs from which shall come a host of thoughtful, eager, steady, active probationers and full members, old and young, in the churches of tomorrow.

¹Dr. Fred Winslow Adams, of Schenectady, N. Y.

John H. Vincent.

ART. VIII.—THE VIRGIN BIRTH AND THE RESURRECTION OF JESUS

WERE the statements of such men as Dr. Crapsey made the basis of judgment, the conclusion would be unavoidable that these two great doctrines of Christianity are being rapidly abandoned in the light of modern investigation. And were we to trust the word of certain who publish their views anonymously, we should have to believe that large numbers of ministers in all denominations have given up those doctrines, though they refuse, for various reasons, to assume in any public way responsibility for their private beliefs. It is not surprising that such statements put forth with such an air of certainty produce alarm and tend to destroy faith in the minds of the masses. For these statements not only leave the impression that most of the scholarly ministers as well as professional theologians have lost faith in these doctrines, but also that many of them are outwardly professing one doctrine and secretly cherishing another and a contrary one. As the masses necessarily take their doctrines from those who are set up as the public teachers of religion, the consequence must be loss of faith both in the doctrines and in the characters of the public representatives of Christianity. It is very natural that one who has given up faith in these doctrines should come into sympathetic touch with others who have experienced a like change of faith. And it is equally natural for one who is hiding his real faith to suspect a similar secrecy in others. But because one suffering from tuberculosis finds a considerable number afflicted with the same disorder, many of whom make no public mention of the fact, it does not follow that the majority of mankind are so diseased. The acquaintance of each individual with the views of others is of necessity limited, and hence any positive assertion as to the extent of the alleged defection is at most the expression of a private opinion. The opinions of others on the same question of statistics would be different, as their opportunities for observation were different. No very accurate estimate of the extent of the defection can be

made, for the reason that no one can trace the influences at work. Nevertheless, some facts are pretty well known. To begin with the most discouraging, it is unquestionable that in Germany the great majority of the professors of theology in the Protestant faculties have given up both the virgin birth and the bodily resurrection of Jesus. These theologians issue books, pamphlets, and magazine articles in which their views and the grounds upon which they base them are set forth. These writings are widely read, not only in the original but in translations or reproductions in English, by the most intelligent portions of the ministry in America. Just how widely such views are disseminated in this country, and to what extent they carry conviction to their readers, no one can certainly know. There is another fact which may aid in the formation of an estimate. In most of the theological schools in the United States, and in practically all the largest of them, the professors are true on the great questions under consideration. Such is the case without exception in the theological schools of the Methodist Episcopal Church. Most of the professors in American theological schools have studied in Germany. They know the German language thoroughly and read German theological works constantly. The great majority of American theological professors inculcate these doctrines among their students.

This should result in the pretty thorough establishment of the graduates of the theological schools in the faith on these points. But there are some drawbacks which must be taken into account. First of all, the instructions given by theological professors are, relatively, but a small portion of the instruction theological students receive. In some cases the previous college training has been injurious to the faith, while in some other cases it has at least done nothing to build up the faith. At the best the college labors at a disadvantage. It takes the young man just at that period when he is most likely to demand and least qualified to exercise wisely the right to think for himself. The college is not always able, however good its intention, to prevent the young man from accepting unsound conclusions upon very inadequate grounds. Besides, there is the influence of reading. The student, whether in college or in the theological school, is sure to read. This read-

ing may affect him more profoundly and seriously than he himself is aware, and, however sound and forcible the impressions made upon his mind by the professors of theology, he may follow the vagary and turn away from the truth. Or reading subsequent to the theological course may serve to obliterate the correct impressions of the theological school. Notwithstanding all this there is sufficient reason for believing that the great majority of theological graduates are sound on these issues. The practical demands of the pastorate usually overbalance very speedily and effectively the deleterious influences arising from promiscuous reading and keep men in the right path. The number of exceptions may be considerable in the aggregate; but in proportion to those who remain true the number is exceedingly small. In order, however, to exhibit the exact situation relative to the prevalent belief in the virgin birth and the resurrection of Jesus some other facts must be stated. In the first place it is pretty generally agreed that the historical evidence for the virgin birth is far less strong than that for the resurrection. The majority of theologians, probably, hold to the virgin birth not so much on the basis of its historical attestation as because it is consonant with and demanded by other known facts concerning Jesus. They would argue that there is no good reason for rejecting it, while there are some very good reasons for maintaining it. Again, the majority, probably, would say that the doctrine of the virgin birth is not essential to belief in the deity of Christ, and many would say that the renunciation of the doctrine would in no wise shake their faith in the deity of Christ while some feel that the doctrine, as popularly and generally construed, is destructive of the doctrine of the deity of Christ and of the Trinity. So, while they hold fast to the virgin birth as historical fact, they do not use it as it is generally used. Nor do they regard it as an adequate explanation of the sinlessness of Jesus, which must be attributed to his free will, not to his metaphysical constitution. Again, it must be said that of those who reject the physical miracle involved in the virgin birth, by no means all cast out the story as religiously valueless. Many of them, perhaps most of them, tell us that the doctrine of the divinity did not arise, originally, out of the story of the virgin birth, but the story out

of the already recognized divinity. In other words, they say that the story, in its first form, was not intended to be taken as literal, but as a most beautiful and touching expression of the belief that Jesus was not of this earth, and that this earth could not possibly have produced him. Although this is not at all adequate, it shows that the rejection of the virgin birth in its literality does not necessarily mean the adoption of the theory that Jesus was merely the best of men.

As to the resurrection of Jesus, the majority undoubtedly accept it. But in Germany generally, and in the United States frequently, there is denial of the bodily resurrection. The attestation of the appearances of Jesus to his disciples is so strong that almost no one now holds the theory of subjective illusion or hallucination so popular in certain circles some years ago. It is quite generally conceded that something happened in the case of Jesus that does not happen in the case of others. Because of the disinclination to accept a physical miracle many resort to the theory that the appearances of Jesus to his disciples were not the appearances of a physical body, though they were, nevertheless, real appearances of Jesus, akin to his appearance to Saul of Tarsus on the Damascus road. It is affirmed that as such an appearance convinced the persecuting Saul that Jesus was risen, so such appearances were vouchsafed to and must have convinced the original disciples. This theory is far from satisfactory, looked at from the standpoint of the documentary and institutional evidence. Still it does not reject the miracle, though it substitutes a spiritual for a physical miracle. It strives to maintain that in a most important sense the resurrection story and the Easter message are true. Those who hold this view claim that it abates no jot of the value of the Easter message for religious purposes. However that may be, it is clear that to say that the majority of the ablest theologians, even in Germany, reject the doctrine of the resurrection of Jesus is to misrepresent the facts.

On the whole, the virgin birth and resurrection of Jesus are generally accepted today.

Charles W. Rishell.

ART. IX.—THE RELIGION OF LONGFELLOW

THE poet Longfellow is usually classed as a Unitarian in his religious faith. That denomination has made a general effort to claim practically all the writers of the great New England group. They have even attempted to claim Whittier, in spite of his calm statement that he was neither Calvinist nor Unitarian but just an old-fashioned Quaker who had no quarrel with either one. There are other cases in which the claim is doubtful, for it is largely based upon the general proposition that anybody who did not accept the horrors of the old Calvinism was to be called a Unitarian. The question is still further complicated by speaking as if the early Unitarianism of Channing and his associates were the same thing as the semi-infidelity inflicted upon present Christianity by some extremists who call themselves Unitarians. In the case of Longfellow the claim is true in one sense, and false in another. His family were indeed associated with the early Unitarian movement, and his connection with Harvard College and his literary friendships tended to confirm his early ties with that denomination. We have no knowledge of his ever repudiating it in any formal way. Of course the brutalities of the old Calvinism were impossible to his gentle nature and poetic feelings. Indeed, the fact that good and noble men believed these is one of the mysteries which the present generation cannot understand. Had Longfellow formally chosen any other church than that of his early associations, it might have been the Episcopalian. Its somewhat elastic theology would have suited him, and the great beauty of its rituals must have appealed to his artistic sense. When his young wife lay dying among strangers he read with her prayers from the Episcopal liturgy and sent for a clergyman of that church. He was not one to speak or write very much about personal religious feelings or experiences, but the letters he wrote at the time of his first wife's death show most touchingly how the young couple, so far from home and friends in their hour of distress, were joined in a belief in God's love, in submission to his will, and in perfect faith in immortality. In the most

important thing connected with religion, the production of personal goodness, Longfellow's record is delightful. The only reflection upon his goodness we have ever seen was from himself, when at seventeen years of age he said he was not good enough to be a minister. But when he was only six years old his teacher declared him one of his best boys. A college classmate wrote of him: "He was always a gentleman in his deportment and a model in his character and habits." Few lives have been more free from blemishes than his, and his active goodness, his charities, his innumerable kindnesses, his unfailing gentleness and good will to all, have caused all who knew him or have known of him to say with Emerson, over his coffin, "He was a beautiful soul."

We have said that, in one sense, Longfellow was not a Unitarian. Our reason for this statement is his essential orthodoxy, especially upon those points where Unitarianism most sharply diverges from the church in general. The Unitarian creed is unfortunate in consisting largely of assertions of the negative. Members of that church have been much occupied in explaining why they do not believe what other Christians do. Their great negatives are concerning the inspiration and authority of the Bible and the nature and mission of Jesus Christ. They have a tendency to use only the name Jesus, because of the implications in the loftier name of Christ, and they avoid the term Saviour, because it implies the doctrine of the atonement. In some cases individuals have spoken of the Bible in a way which would have pleased Tom Paine, and have used language concerning Jesus which is shocking, and seems blasphemous, to many reverent Christians. From all this Longfellow was free. His writings do not contain any denials of the commonly accepted doctrines. One may read all his works and find nothing to suggest doubt of scriptural inspiration or the divinity of Christ. The Bible was very familiar to the gentle poet, and he possessed a singular faculty for paraphrasing its language into rhythmic forms. This culminated in *The Divine Tragedy*, but scriptural allusions are scattered all over his writings. He uses the word "Christ" more than the word "Jesus," and calls him Saviour again and again. We are not concerned with the metaphysical meanings he may have

attached to some doctrines. The simple and straightforward interpretation is that of ordinary Christianity, free from strife of school or sect and filled with the spirit of Christ. He left negations to others. Had we been left without any information concerning Longfellow except his own poetry it is possible that some might have claimed he was a Roman Catholic. His appreciation of the beauties in its stately ritual, the delightful descriptions of the little church at Grand-Pré, the charming characters of Father Felician and the monk of "The Legend Beautiful," and, above all, the adorable Elsie of the "Golden Legend"—surely some would have claimed that only a Catholic could have written these descriptions and created these characters. In reality Longfellow was "catholic" in the original and beautiful sense of the word. He loved and appropriated whatever was good in any variety of religion he encountered. When he saw any noble trait—courage, patriotic devotion, loyalty, self-sacrifice—this was religion for him. The beauty of Roman and English rituals, the stalwart fidelity of the Pilgrim Fathers, the sweet simplicity of the Quakers—he claimed and loved them all. And, conversely, all that was superstitious, hypocritical, ugly, cruel—this was hateful to him, no matter where he found it. One critic has said that his "Hymn for my Brother's Ordination" ranks him distinctly among "liberal" Christians. Certainly neither this nor anything else he ever wrote ranks him among illiberal ones, but it is hard to understand the critic's reasoning. The hymn's thought is of the invisible presence of Jesus, who is called Christ three times, Lord and Saviour each once—all in twenty lines. The supernatural element is marked, and it is expected that the human life will be perfected by that of Christ. The hymn is as "orthodox" as "Jesus, Lover of my soul." Nearly all of Longfellow's poetry was religious in the sense that everything inspiring and elevating is practically religious. "Excelsior" and "The Village Blacksmith" are really religious poems. There is also a marked religious element in "Hiawatha" and "Evangeline," and a large number of short poems are distinctly religious. Some of these, such as "Resignation" and "Footsteps of Angels," have been unspeakably precious to many souls. But Longfellow's religious views and

feelings are most markedly expressed in the "Saga of King Olaf" and the trilogy of "Christus." In 1841 he first conceived the idea of a "long and elaborate poem by the holy name of 'Christ,' whose theme should be the various aspects of Christendom in the Apostolic, Middle and Modern Ages." At intervals various parts appeared, and the whole work was finally published, in its complete form, in 1872. At one time he seems to have intended to incorporate the Olaf Saga with this but finally put that in the "Tales of a Wayside Inn." The Divine Tragedy is essentially a paraphrase of the gospel story of the latter part of the life of Christ. The treatment is reverent and tender, and certainly some passages are beautiful, but the dramatic poem is little read and less praised. The third part consists of the two dramas called "New England Tragedies," and is the one part of Longfellow's work we have never heard praised by a single person. Its religious teaching is all right but poetically it is an utter failure. But the middle part is "The Golden Legend," which Bayard Taylor pronounced the author's best poem. Our own admiration goes back to the time when it fascinated an ignorant boy of fourteen who learned much of it by heart and today can hardly read it without tears. Its exquisite tenderness and adorable beauty are the fitting setting for its religious teaching. Longfellow first published this in 1851, without any hint of its final connection with the contemplated trilogy, and it has always been a favorite with many readers. The general thought of the saga and the trilogy is that the spirit of Christ should, and eventually will, so leaven human hearts that sin will pass away. The poet considered everything beautiful and good to be the manifestation of the Christ spirit in the world, and confidently expected its triumph over evil at last. Christianity cannot be propagated by force and cruelty but only by goodness and love. The Saga of King Olaf closes with these words:

Stronger than steel
Is the sword of the Spirit;
Swifter than arrows
The light of the truth is;
Greater than anger
Is love, and subdueth!

The dawn is not distant,
Nor is the night starless;
Love is eternal!
God is still God, and
His faith shall not fail us;
Christ is eternal!

The "Interlude" following this saga is much too long to quote, but it contains some of the noblest words ever written. We would be very sorry for any Christian who did not count them orthodox.

In Christus the gems which shine with the purest ray are the "First Interlude," by Abbot Joachim, and the "Finale," by Saint John. The last of these closes with the words,

Not he that repeateth the name,
But he that doeth the will.

The conclusion of the abbot's soliloquy may be considered as summing up all the poet's teaching and giving a message of glorious beauty and truth to all who read:

Because I am in love with Love,
And the sole thing I hate is Hate;
For Hate is death; and Love is life,
A peace, a splendor from above;
And Hate, a never-ending strife,
A smoke, a blackness from the abyss
Where unclean serpents coil and hiss!
Love is the Holy Ghost within;
Hate the unpardonable sin!
Who preaches otherwise than this
Betrays his Master with a kiss.

And let all the people say, Amen!

Frank S. Townsend,

ART. X.—LUKE'S VESTIBULE

LUKE, the beloved physician, as Paul familiarly called him, was evidently a Gentile by birth, a native of Antioch in Syria, where the disciples of Jesus were first called Christians in derision. His Greek name, Loukas, is believed to be a contraction of Lucilius, as Demas was of Demetrius. This contraction of his name is used as a proof of his profession, for physicians were usually of the slave class and obtained their freedom through persons who, recognizing their talents, became interested in them, the one so honored as an evidence of gratitude adopting the name of his benefactor. Thus Terence, the celebrated dramatic poet, was a slave of Africa, his original name being Afer, who, going to Rome and impressing Terentius with his remarkable genius, was liberated and educated by him, and as a mark of respect ever afterward bore his name in its abbreviated form. So Loukas, or Luke, being made an emancipate, or freedman, by Lucilius, a noble Roman, and otherwise helped by him, possibly thus honored his patron.

Luke was a remarkable scholar, having furnished the purest Greek known to the New Testament. This prelude, or vestibule, which consists of the first four verses of his Gospel, is cited as a proof, the subsequent portions and the Acts of the Apostles, of which he is also the author, being tainted with Hebraisms gathered from the sources of information from which he was compelled to draw, there being traces of the Syrian and Roman in his style. As a writer he plainly manifests everywhere the analysis and synthesis of a physician, while in the graphic descriptions that he gives of everything to which he applies his pen he shows himself as a word painter to have been an artist of no mean cult. He was a bosom companion of Paul, accompanying him from Alexandria to Troas, from Troas to Samothrace, from Samothrace to Philippi, and thence back to Troas and on to Tyre, Cæsarea and Jerusalem, gathering the Galilean and Jewish portions of his writings largely from his visit with Paul to those places, coming in contact with the relatives and intimate companions of Jesus in those parts. And when Paul, pressed by the mob, appealed unto Cæsar he con-

tinued with him who was euroclydon-tossed, shipwrecked, serpent-bitten, threatened with death by those whose life he had miraculously saved. He was with him and describes the reception which was given them by those who came to meet them as far as Appii Forum and the Three Taverns; with which places the one to whom he was writing seems to have been as familiar as himself, showing that both had been at Rome before. He was with Paul during his imprisonment there, being in his own hired house with him the first two years, and having a splendid opportunity to do the literary work he had mapped out. For while Paul was preaching to the Prætorian guard to whom he was fastened, and others—among whom was Onesimus, the servant of Philemon—attracted by his able speaking in advocacy of a new religion which they did not object to having added to their already crowded Pantheon, Luke could write away to his heart's content; keeping one ear open, no doubt, for those matchless bursts of eloquence which at times would pour forth from the lips of the apostle, if he did not at times drop his pen and join in the general acclaim of halleluiahs and praises which welled up like the sound of mighty waters from the newborn souls whom Paul was inducting into the kingdom. It was in the early part of Paul's imprisonment that the Gospel was completed, and in the latter part of the same imprisonment, before he entered the Mamertine prison, or dungeon, that the Acts of the Apostles was finished; for at its close there is nothing said of the closing scenes in the life of the great apostle. Otherwise this would not have been omitted by Luke, but most graphically written, for Luke was with him in those dark closing moments of his life. In writing to Timothy, his beloved son in the gospel, he said, "Only Luke is with me," and he may have even held the inkhorn for him while he wrote those matchless words: "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." The occasion of the writing of his Gospel is given us in these few introductory words: "Forasmuch as many have taken in hand to set

forth in order a declaration of those things which are most surely believed [R. V., to draw up a narrative concerning those matters which have been fulfilled] among us, even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word, it seemed good to me also, having had perfect understanding of all things [R. V., having traced the course of all things accurately] from the very first, to write unto thee in order, most excellent Theophilus, that thou mightest know the certainty of those things, wherein thou hast been instructed." Theophilus is a compound word from *θεός*, "God," and *φίλος*, "friend," "friend of God," and hence has been regarded as the name not of an individual, but of a class who are friends of God; but as *κράτιστε*, "most excellent," is applied to him, he becomes at once one who stands out conspicuously above those with whom he is associated, and is generally believed to have also been a Gentile convert whom Luke had brought into the fold, had partially instructed, in whom he had an abiding interest, as Paul had in Timothy, and to whom he now writes more fully, that he might "know the certainty of those things" wherein he had been instructed. In considering it we note that this Gospel, as well as the Acts of the Apostles, was written to one man. I know that we are told that "neither the Gospel nor the Acts is to be viewed as a private letter to him. In a similar way Cicero addressed his treatises on Old Age and on Friendship to Atticus; Horace addressed his Art of Poetry to the Pisos, and Plutarch addressed his Treatise on Divine Delay to Cynius. This address, although it was attended with some personal references, yet, like a modern dedication of a book, was simply a token of respect for an honored friend; and the composition itself was none the less a work for the public and posterity." But there is an express statement here. "It seemed good to me also, having had a perfect understanding of all things [or having traced the course of all things accurately] from the very first, to write unto thee in order, most excellent Theophilus, that thou mightest know the certainty of those things, wherein thou hast been instructed." There is here more than a mere dedication. It was expressly written to him, as was also the Acts of the Apostles, because he was interested in him, and wanted to help him; and

that it ever went further, and became a part of the authorized text, a part of the sacred canon, is because of the interest Theophilus took in Luke, wishing to perpetuate his writings, and in us, desiring that posterity might receive the same benefit from them that we had. It was that unselfish and noble feeling that every child of God should have of not being a simple absorbent, but a transmitter; not simply a pent-up lake, which, with no outlet, becomes stagnant—a death breeder—but a running stream, in whose depths things live and move and on whose banks things grow and thrive. But however suited to “the public and posterity,” and however thoroughly and unquestionably it was inspired, and even intended by the Spirit for wider circulation, so far as Luke was concerned it was originally written to one man for his spiritual benefit. I emphasize this because we are living in an age when everything is being conducted on a big scale. Great trusts have arisen and in their insatiable greed have literally swallowed smaller concerns. And this has taken hold of our church life. If we haven’t a crowd, we think we are going to pieces and everything is resorted to to fill up our empty pews. Dr. Lyman Abbott truthfully says: “We seem to be more concerned today to get people into the church than to get God into the people.” It is, therefore, exceedingly refreshing to see such marvelous pains taken by Luke to instruct and benefit one man. And we shall never be at our best until we adopt his method. If a statesman should be invited to address a congress of nations where all the men most versed in statecraft would be assembled, it is evident that, flattered by such confidence reposed in him, he would lay himself out to do his best. But suppose he should be called upon in campaign time to address the humblest part of his constituency in some backwoods schoolhouse, where the people are dressed in fustian or homespun goods, unlettered and unkempt, would he be as apt to take the same amount of pains in his preparation? Would he not say, “Anything is good enough for them”? Not so with Daniel Webster. He was once asked to speak at an anniversary of the battle of Bunker Hill, only two weeks being allowed him to prepare, and he promptly declined; and when asked why he would not speak on such an occasion, so replete with revolutionary facts that a man of his reputation ought

to be able to do that on a few minutes' notice, he replied: "Nay; it is by careful preparation I have made my reputation, and it is by such that I must preserve it." The same was true of Henry Clay, and of every other man whose name as a statesman or orator will live after shall have been hushed the thud of the sod that falls upon his casket. Suppose a preacher should be invited to address an interdenominational assembly where all of the brightest minds at home and abroad, from all the churches in Christendom, would hear him, what midnight oil would be burned and libraries ransacked to furnish suggestions and material for such a deliverance of a lifetime. But if on a rainy Sabbath one is to preach to an audience of one, or a few, does there not come to him at times a temptation, not to say a suggestion, to lay even the ordinary discourse aside and extemporize a talk or hold a prayer meeting! Not so with Lyman Beecher, to whom every occasion was a big one. He preached once to a lone auditor the identical sermon he had prepared for the multitude who usually hung in breathless silence upon the matchless eloquence of this prince of preachers, and he was saved, became a minister of Jesus, and through him a multitude of others were brought to Christ. That Sunday school worker yonder, who has for his efficiency gained a reputation in his own locality and has become known abroad—for if there is anything remarkable about him it will become known—if he should be called upon to speak at an interdenominational Sunday school convention where the best of all the churches would be present and present their views on the best and most successful methods of Sunday school work, would he not lay himself out to acquit himself honorably among them, weighing every word and argument, couching it in the best language and aptly and tellingly illustrating every point? But suppose in his own school he is called upon to take a class of barefooted, ragged little urchins and teach them, would he feel that as careful preparation would be required? And yet Bishop Wiley was brought into a Sabbath school by "Glory Stoner" in just such a condition as this. These, my brethren, are practical questions for you to consider with the inspiration of Saint Luke before you that for the sake of one man, a former convert and catechumen, for the word here rendered

"instructed" means "catechised," he wrote his entire Gospel and the whole account of the Acts of the Apostles. And this leads to the further consideration that whatever is worth doing at all is worth doing well. "He that is faithful in that which is least is faithful also in much." By the law of "the survival of the fittest" the best will live in literature as in nature. Even the love letters of Robert Browning and his wife, Elizabeth Barrett, were written with so much care and poetic beauty that they have been preserved and published, though they were never intended for anybody else's eye. The conversations of Samuel Johnson were couched in such splendid diction and replete with such incisive wit and depth of thought that they have been given to the world as masterpieces of their kind; poor Boswell not sparing his own feelings to show off the distinguished genius of his imperious and often insolent friend. The letters of Lord Chesterfield to his son were never written by him for public gaze, but were of such exquisite merit that they have become the standard of epistolary correspondence, making their author known the world over. So Luke may never have imagined that his Gospel and his Acts of the Apostles would go beyond Theophilus or those with whom he was intimately associated, showing to them, as we do, a letter which we have just received from some distinguished friend who may have written to us from a distance for our good; though the Holy Spirit operating upon him, of course, knew that it would be applicable to all people in all ages, and even designing it to become a part of the sacred canon; but such was its excellence and exhaustiveness as a treatise that I can see Theophilus, even now, as he reads it, saying to himself: "Why, that is of such superlative merit that the world must have it. There is nothing in the Septuagint [with which, with Luke, as a Gentile convert, he must have been acquainted] can surpass, if equal, it. Surely Luke must have been taken out of himself and inspired as holy men of God were who wrote the Scriptures. With what research, insight and comprehensiveness he wrote." But another and vital point is that he sunk self out of sight. There is but one reference to himself in the Gospel, and that is "me also." He never alludes to himself again until in the opening of the Acts of the Apostles he says, "The former treatise

have I made, O Theophilus, of all that Jesus began both to do and to teach." "Me also" and "I"—they are the extent of it. But who is the "me also" and "I"? That is the question. He doesn't say it is Luke, but there is every reason to believe it is. And it is this modesty on the part of the writers of the books of the Bible, both of the Old Testament and of the New, that is giving rise all the time to the perplexing questions as to their authorship. They were not only modest, but so absolutely carried away with and absorbed in their message that they lost sight of self, which is always true when the message seems to the man bigger and of more importance than himself. Why, Luke is so modest and so absorbed in his subject that it is supposed that he was one of the Greeks who came to the temple, and were found of Philip and Andrew, saying, "We would see Jesus!" and were introduced to him by them; that he was one of the seventy sent out into all the places whither Jesus himself should come, but he does not speak of himself as one of them; that he was with Cleopas on the way to Emmaus when Jesus appeared unto them in the way and unfolded unto them the Scriptures, their hearts burning within them while he did it. But he said nothing about himself, though he does give us the name of Cleopas. Less of self and more of God should be the cry of every heart. If there is anything that is dividing the church of God today more than anything else, in the very Holy of holies, as it would seem, among those who claim to have an intimate experience of his love, it is this egotism which is wholly foreign to the spirit of Luke and of John and of Christ.

But while we are to lose sight of self we cannot sink our personality out of anything we do. Just as we carry ourselves about with us wherever we go, so we carry ourselves into whatever we do. It is this which differentiates one's style from another, so that you can easily distinguish between the style of Moses in the Pentateuch and David in his Psalms. In fact, the human element in the Bible has been likened to the carbon which is used in electric lighting. You have the dynamo, the wire, the current, but it is not until the carbon is so placed in relation to them that the electricity can play upon it that light is produced. So the divine needs the human element in the word to strike a light that men can appreci-

ate and understand. The divine is as the warp, but the human is the woof which must pass through it, if there is to be any tapestry on which men can walk; and the more variegated the woof the more beautiful the tapestry. So that individuality is not to be destroyed but kept up in all its integrity.

Now, take up some of the peculiarities of Luke as a writer and see if you could well expunge them from the sacred text without marring it. In the first place he was the only Gentile, except Job, who was ever permitted to add a book to the Bible, but as a Gentile he is quite indispensable to it. He was free from the bias of the Jews, not being of their race nor of their language; having familiarized himself with the Septuagint version of the Old Testament, not being a slave to their mother tongue, as they were, and yet acquainted with it and appreciating it as we do a foreign, and in this case a sacred, language. While they looked out upon Judea and the region round about from Mount Zion, he occupied a higher mount from which he viewed the world. He had not even been circumcised in conformity to their law, which was in harmony with the teachings of Paul though seriously offensive to the Jews. It was in his city that Paul rebuked Peter for his exclusiveness and that the Magna Charta in the form of the decree from the Council of Jerusalem was delivered. While he does denounce the narrowness and bigotry of Judaism, he does elevate the privileges and rights of the Gentile world to be included among the redeemed. While Matthew in the opening of his Gospel traces the genealogy back to Abraham, Luke's goes to Adam, whom he calls the son of God. Matthew brings the wise men from the East, who follow the star asking, "Where is he that is born king of the Jews?" But Luke speaks of the angels in the gallery of the skies who sing: "Glory to God in the highest, and on earth peace, good will to men." He is the only evangelist who speaks of the seventy. The rest speak of the twelve, who represent the twelve tribes of Israel, but the seventy represent the whole wide world. The parable of the good Samaritan, setting aside the priest and the Levite in his attentions to the wounded and distressed, as well as the call of Zaccheus, the Gentile publican, the lost sheep, lost coin, and lost son are all from his pen, and have a catholicity about them

unknown to the other evangelists. This had its effect upon Paul, as well as Paul having his effect upon Luke. No better combination could have been effected for the mutual benefit of both. I have no doubt, biased as Paul was by birth and education, being after the strictest sect a Pharisee, Luke had a broadening influence upon him, as Paul had an influence in acquainting Luke with the great history, religion, and destiny of his people, and it is barely possible that they compared their various writings one with the other; and yet in both their indestructible individuality stands prominently out. We are to cultivate this. The subject of a speech in college, delivered in striking, epigrammatic style was: "Be thyself in thought." Such Luke and Paul were and so should we be.

There is another suggestion, and that is that the work of others is provocative of ours. Luke says: "Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed [or to draw up a narrative concerning those matters which have been fulfilled] among us, . . . it seemed good to me also, having had perfect understanding of all things [or having traced the course of all things accurately] from the very first, to write unto thee in order, most excellent Theophilus." The fact that "many," not Matthew, Mark, and John—there is no allusion to them, for it is questionable if Luke saw their Gospels—but many who were in attendance upon the ministry of the apostles and others who, as evangelists, could stay only for a short time in any place, desired to preserve their utterances themselves, as well as to pass them on to persons, not so highly favored; forasmuch as these were at it—not saying anything against their doing it, but knowing them to be imperfect in their accuracy and scope at times, which would only befog such men as Theophilus—it seemed good to Luke to write to him and thus enlarge his view of the great work to which he was committing his life. The same is true in other things. Let a grocery, clothing, or other store, start up in a community and at once there is one on nearly every corner. The legal, medical, ministerial, and all other professions are being crowded with persons who are doing what others have begun to do, and we miss a great inspiration in our Christian life by not recognizing the influence we might exert

if only we would try to do, as these did, the best we can. If they had never attempted to do this work for their own and others' good, have we any assurance that Luke would have written his great Gospel and the Acts of the Apostles? He was provoked to do it, as he tells us here, by what they did, and the Holy Spirit seeing him at it, or influencing him to do it, unfolded to his susceptible mind the best way to accomplish it. We should try to improve on all that has gone before us. It is not enough to become simply copyists of what others have written, repeaters of what others have said, but to improve on it ourselves. We often wonder why so many lives of Christ have been written. It is because someone has left out something that somebody else thinks ought to have been said, or what has been said is not said as well as they feel it should be said, and hence, invoking all the muses, they proceed to the task for the good of the cause, not for their own glory or gain necessarily. Were more of us to attempt to do something others might attempt to do it better and the cause we so much love might be thus greatly improved and advanced. We must have a clear understanding of it ourselves if we are to make it plain to others. "It seemed good to me," said Luke, "having had a perfect understanding of all things [or having traced the course of all things accurately] from the very first." If we are clear in our own understanding, those to whom we minister will be clear in theirs. The stream can never rise higher than its source. Where the pulpit is in the ascendancy the old adage holds good, "Like priest like people," but where the pew becomes dominant the opposite becomes true. Perspicuity of thought and language cannot fail to convince, while the opposite confuses the hearer or reader. Be sound first in your own doctrine before you try to indoctrinate others. Aim at results. "That thou mightest know the certainty of those things, wherein thou hast been instructed." There are those who say that it is enough to plant the seed of divine truth in human hearts and that God will in his own good time produce the harvest. As though God cannot instantaneously with the planting of the seed produce the harvest! Professor Henry Drummond wrote a beautiful book, on *Natural Law in the Spiritual World*, in which he ran out some wonderful analogies, which are alike help-

ful and instructive; but there is all the time a feeling on the part of these who read it that they prefer to keep the laws of the two worlds somehow distinct, letting natural law govern the natural world and the spiritual law the spiritual world. And it is this analogy between a natural harvest and a spiritual one that makes us feel that the seed planting and harvest must have a whole natural season at least between them. Away with such naturalizing of the spiritual power of God! Do give God some chance to do something out of the natural and ordinary, that he may at least show that he is somewhat different from us and not altogether human like ourselves. O for a God that can shake the heavens and come down once in a while, or, better, stay down, which is more in harmony with the divine and diviner immanence, and do something for us that we can't do for ourselves! And our God can and will if we will but let him, and quit humanizing him. The church is waking up to this. It is not a rare thing now in some churches to see conversions at the regular Sunday and weekly services. May such be multiplied until it shall become an exception when souls are not saved and when God cannot immediately produce a harvest from any seed sowing.

But this is all the part of a whole. The four Gospels like four gates lead into one gospel. The seven colors support as an arch one bow. There are many members but one body. There are diversities of gifts but one Spirit. We are as a part of a great ship's crew, one of a great band of workmen, a chain gang, to save others. Without us even those of old could not be perfect, and we would sadly miss them if they should drop out. Luke's Gospel fits into the other Gospels like the cogs of a wheel into those in other parts of the same machinery and these into the rest of the books of the Bible. We must feel this fellowship of interests, this commonalty of faith and of works, and when we do "we'll lean on others as we walk," and literally be lost without the support of the companion who has been beside us, as we feel here when one strays away from us, never ceasing to use all means and appliances until we bring him back.

W. W. W. Wilson.

ART. XL.—OLD AND NEW CONCEPTIONS OF GOD

THE writer of this paper desires at the outset to express his sense of the infelicity of the title, "Old and New Conceptions of God." The phraseology is mechanical in its implication of a clear line of demarkation somewhere in theological history, whereas, on the contrary, the thought of man concerning the Great Cause that lies behind all phenomena tends to move in cycles; an old theory, that has been discarded, perhaps, in the land of its birth for centuries, securing under different skies and within strange civilizations the welcome it has lost at home. For example, the pantheistic theories of India emerge from an antiquity distressingly remote, with no fair fruits to their credit, to come into the West making a bid for the suffrages of philosophical religion in the modern days. Withdrawing from the amazing labyrinth of speculation upon the nature of God, a labyrinth in which the best minds have utterly lost their way, all that the writer may hope to do is to contrast after a hasty fashion the ideas of transcendence and immanence found in the two great religions that have made our religious thinking what it is. In such contrast, I will call "transcendence" the old conception; "immanence" the new. This classification as to time I think is true in point of fact; that is, I think the thought of one supreme God is older than the corrupt splitting up of Deity into the polytheisms based upon the many apparently diverse powers of nature, but at all events, it is true respecting the literature of the Old and New Testaments—the ever-flowing fountains of God's revelation, at which faith may drink and live. Sensibility is a more primitive thing in the life of man than thought, thought not coming into action until there is an accumulation of impressions for it to work upon. The capacity to harbor such and such feelings is very much the same in all men at all times; but while two feelings may coexist in the heart of the individual or the race, playing like wind over the unknown depths of the subconscious mind, it is not in harmony with laws of growth that these religious feelings should emerge into the definiteness of conviction at the same time. God's revelation is a

progressive revelation, and progression implies priority and sequence in the unfolded ideals. Thus the one hundred and thirty-ninth psalm in its theology is transcendent; in its feeling it is this and more, for the psalmist nobly expresses his sense of the pervading presence of God when he sings: "Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in Sheol, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me." The feelings of mankind would be cheated to the degree that human life would seem utterly unreal if thought of the interpenetration of God and the universe could in some way be withdrawn so as no longer to brood upon and stir the emotions of his heart. "Let the floods clap their hands and the hills be joyful before the Lord," "let sun and moon and stars praise him," says the psalmist, and when he uses this language he has personalized nature; he has given it the members of a body, he has invested it with the qualities of mind. Nature is living and real even as a man to himself is living and real; indeed, being susceptible of interpretation under the terms that he applies to his own body and the attitudes of his own mind, and in this view God is within it as God is within his own life. This exquisite feeling for nature as mysteriously woven into the being of God runs through all Old Testament utterance; it is that feeling that leads a devout man to this day, when he walks the country road in springtime, to exult in God and feel that he might almost discover him in the manifestation of great life all about. But nothing is plainer than the fact that the theology of Israel never identified God with the nature that spoke so eloquently of him, that almost in its entirety seemed to be him and yet failed to satisfy a certain moral sense in man. In passing let me say that the proof of the existence of spirit is the inability of nature, in its parts or as a whole, to satisfy the whole nature of man. Man lives in nature, it lives in him, and yet by intuition he knows he transcends it to rest truly only in a transcendental God. Hebrew theology tells none of the methods by which the greater can abide in the less; it does not explain the mystery that it feels so deeply of the vital

relation of the universe to God; it does not assuage the mad thirst for scientific exactitude. It makes its appeal on other ground than the mental, but it says, "creation," and in so doing saves the moral life of man from destruction. For behind the uncontrolled feeling of the divine immanence has lurked every idolatry and every religious abomination that the world has seen. The scarab, the bull and the serpent of Egypt received their deification as the gift of an unfettered sense of immanence rushing headlong on pantheism. The phallic worship of Greece and the Orient is the offspring of the same putrefying religious impression. The whole philosophy of the heathen world wandered after this identification of God with nature so that, as Paul says, "they exchanged the truth of God for a lie, and worshiped and served the creature, rather than the Creator." Headway against this tendency was made nowhere but in Israel, and there very indifferently by the masses, but very wonderfully by the prophets and the few. While the people, fascinated with the manifest organic connection of the world and God, were representing him as immanent under the symbolism of graven images, the prophets were representing God as transcendent, in terms of ethical principle contained in personality, and on the issue thus joined, and still fought, the moral life depends. Idolatry, however specious its disguise, is really a self-worship. Man is an epitome of the world, and in him, as the crown, are contained all the forces that enter into life. If he can permit himself to deify these forces that make up the cosmic process that is pressing him on, he may also deify the several effects in his personal life produced by the working of these forces. He can play one against the other, and thus find a sanction for the indulgence of every fugitive desire of his heart. He can protect himself against conscience, the primitive voice of the true God in his soul, by getting out of his interpretation of nature a god to stand for his lust. The prophets fought with terrible spiritual intensity that men might not erect a worship on the basis of their own desires. They never suffered Israel without rebuke to get far away from the painful sense of sin, for in that sense of sin lay the hope of an escape from the discords of a life lived in nature, into the unity of a life lived for and in God. When we come to the view of God exhibited

in the New Testament we find that God has incarnated himself. From being upon the heights he has descended to the depths. He has gone lower than the lowest that he might lift the lowest wretchedness into the highest glory. He has identified the universe with himself in this moral way that all that shall come to pass in it shall first pass through his own life, and all his fullness shall be reflected in it. This is immanence; not immanence as a feeling which men have always had, but immanence as a doctrine, as a mental fact. The thought of God in the heaven of heavens, infinitely removed from the soiling touch of man, is apparently lost in the later concept of "God with us." But this is so only in appearance. It is so because the victory of God's unlikeness to man and the creation of which he is the summing-up, had been decisively won so far as Israel was concerned. All tendencies to nature-worship had been burned out in the anguish of the Babylonian captivity. Someone has said that the Old Testament views God as King; the New, as Father. But, put in this unqualified way, the statement is entirely misleading. It is to be noted that the Father-God of Christ's revelation is the "heavenly" father, the Lord of a kingdom that shall meet and destroy every kingdom, visible and invisible, among men. Jesus taught the Fatherhood of God because a long line of prophets had prepared his way in calling men's allegiance to a King. Believers in evolution, it seems to me, often overlook the principle that nothing that once really enters into the thing evolved ever loses its potency or becomes obsolete. Forms may, indeed, pass away, but the essence of the old is carried over into the new, only under a new form. Thus the idea of God's immanence, as a doctrine later than transcendence, holds within it the earlier concept. This is the only kind of immanence known to Scripture-teaching. There is another kind which, seeking a mental rather than a moral expression, issues in a poisonous pantheism where all distinctions between good and evil are lost in the thought that both alike express the nature of the one substance. The dominant preaching word produced by the transcendental view of God is holiness; by immanence, love. In the New Testament the love of God is preached in sweeter language than a seraph's song, but the cross of the Son of

God is in the midst of it to make that language real to the consciences of men.

President Strong of Rochester declares that love is a term that has no meaning in itself. In order to disclose a meaning the principle of love needs a noun by which to measure it, and the measure of the love of God is holiness. We all instinctively feel that love, to be love, must be costly. It is at great moral cost that God identifies himself with his creation—that is, with man, the summing-up of that creation. Sinning man is not the true visibility of God, and when God, notwithstanding, is long-suffering, and identifies his glory with one who does not in truth represent him, this is costly to the nature of God. The cross of Christ, I believe, is the picture in time of the eternal heart of God. There God's holiness is given up, and dies; in the resurrection it is lifted up in immortal triumph. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins" (1 John 4. 10). The last thing back in religious consciousness is this sense of the holiness of God. Therefore it is the foundation-principle of preaching because it alone gives weight, reality, and authority to the message. In the book of Job this is wonderfully brought out. Job is conscious of the right impulses of his heart, and the justness of his conduct, but a hand he feels to be the hand of God is heavy upon him. His conscience excuses him, but quiet has forsaken his soul. He is filled with misery of mind and body, and it is God who metes it out to him. He staggers pitifully between doubt and faith, but when his faith is uppermost his testimony has a certain finality about it without which no man can be sure of his religion: "Though he slay me, yet will I trust in him." Reason, failing to vindicate God's ways, was to that degree against God. "Where shall wisdom be found? and where is the place of understanding? Man knoweth not the price thereof; neither is it found in the land of the living" (Job 28. 12, 13). But a primitive faith spoke out of darkness and the shadow of death, a faith that was original, a faith so far from dependence upon mental evidence that it maintained itself in the face of great apparent evidence to the contrary, a faith whose only ground was the soul-proposition that God could do no wrong. "I

know that my Redeemer liveth, and that he shall stand up at the last as victor above my dust; and though after my skin worms destroy this body, yet without my flesh shall I see God: whom I shall see for myself, though my reins be consumed within me." And from this faith in One whom he held holy, though his ways seemed charged with neglect and cruelty, this Old Testament saint could deduce the principle of the religious life in man: "Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding."

The writer should not be understood as derogating from the idea of the divine immanence. That idea is the mental expression of the heart-side of humanity, and it is the heart that gives the color, the music, and the romance to life. But it is also the heart that is most open to seduction. I do insist that the doctrine is so precious that it belongs to the fullness of spiritual time. It was in the fullness of time that God sent forth Immanuel. Because of the very fact that God is immanent it is easy to talk lightly, and hence foolishly, about him. Every preacher knows how impossible it is to bring blessedness into the lives of his hearers if their sense of God's holiness does not lead them in spirit to prostrate themselves utterly at his feet. The transcendent conception of God, with the moral temper that it produces, is not the whole truth, but it is the first truth; and it labors effectually, with God's grace crowning it, to redeem the soul of man from the clutch of "chance impressions and fugitive truths," of which last not the least subtle and dangerous is the worship of his own ethical attainment in place of the absolute God.

Leonard J. Regua Jr

ART. XII.—THE SONG OF THE HABITANT

It is about ten years now since the literary world awoke one morning to find something new on the table. It was a book of poems written in a dialect hitherto practically untried, but so fresh was the subject matter and so human its message that author and volume immediately leaped into popularity. The *Habitant*, by Dr. W. H. Drummond, of Montreal, was in everybody's hand. Especially was this so in New England, where the French Canadian is found in such large numbers. I remember full well the first volumes that were offered on sale in the New England book stalls and the eagerness with which they were purchased by the discriminating. The French Canadian dialect had become popular, and everybody was reciting

De win' she blow lak hurricane,
Bimeby she blow some more,
An' de scow bus' up on Lac St. Pierre
Wan arpent from de shore.

Interest of a general nature has just been revived in this author and his work through his untimely death. All too soon, from an earthly standpoint, has he gone. Here was one who could sing and laugh, who had a genius for the interpretation of a type, and did it so kindly that even those who were described loved him. He did not caricature the French Canadian. He did not laugh at him. He appreciated him and loved him, and thus won a warm place in his heart. It is not too much to say that the "habitant" poems, as Dr. Drummond's are sometimes called, were one of the potent influences at work to bring about a better understanding between the conflicting races of our northern neighbor. And this has a wide religious significance. Not so many years ago, in that part of Canada where lives the habitant, Protestantism did not go unmolested. To be a Protestant was to be persecuted. But things are changing, and recently a leader among the French Catholics of Canada stated that all of this had come to an end and peace and harmony prevail. In what way has Dr. Drummond contributed to this happy result? In that he has shown that the French Cana-

dian is a lovable character, patriotic and God-fearing; this on the one hand, and, on the other, that he has shown the English Canadian sympathetic and admiring. It is much that this should be so, for deep down in the heart of the French Canadian is that old love for France, the mother country. The habitant has not forgotten that his forefathers were conquered by those who speak the English tongue, and because of this he has hated all things English—even to Protestantism, which he regards as an English religion. Thus there has existed for years a mutual distrust, but today the habitant sings,

Onder de flag of Angleterre—so long dat flag was fly—
Wit' deir English broder, les Canayens is satisfy leev an' die.

The habitant poems, however, appeal to the general public because they ring true to the human heart. It is the note that is struck by Robert Burns, Paul Lawrence Dunbar, and James Whitcomb Riley. The heart speaks and the heart responds. In the initial poem of the first volume Dr. Drummond gives us the French Canadian "Cotter's Saturday Night." It is the story of the habitant as told by himself, the story of a man who lives on the old paternal farm, satisfied with its simplicity and with what Dr. Hale calls "the comforts of a log cabin":

De place I get born, me, is up on de reever
Near foot of de rapide dat's call Cheval Blanc;
Beeg mountain behin' it, so high you can't climb it,
An' whole place she's mebbe two honder arpent.
De fader of me, he was habitant farmer,
Ma granfader too, an' hees fader also,
Dey don't mak' no monee, but dat isn't fonny,
For it's not easy get ev'ryt'ing, you mus' know—
All de sam' dere is somet'ing dey got ev'ryboddy,
Dat's plaintee good healt', wat de monee can't geev,
So I'm workin' away dere, an' happy for stay dere,
On farm by de reever, so long I was leev.

The old farmer then goes on to tell of the simple home life, of its work and leisure, of its joy and sorrow, of the little ones and the older, until he comes to the youth who "drops in" and talks with the family in a general way.

But nine o'clock strike, an' de chill'ren is sleepy,
Mese'f an' ole woman can't stay up no more,

So alone by de fire—'cos dey say dey ain't tire—
 We lef' Philomene an' de young Isidore.
 I s'pose dey be talkin' beeg lot on de kitchen
 'Bout all de nice moon dey was see on de sky,
 For Philomene 's takin' long tam get awaken
 Nex' day, she's so sleepy on bote of de eye.
 Dot's wan of dem tings ev'ry tam on de fashion—
 An' 'bout nices' t'ing dat never be seen—
 Got not'ing for say, me—I spark it sam' way, me,
 W'en I go see de moder ma girl Philomene.

Home, with all of its virtues, this is the theme of most of the poems of Dr. Drummond, and this is the reason they are so popular. Running through them, however, is the religious note. The habitant is a believer in God. He is never at all in doubt about the Eternal. And right here may be a good place to say that he is no longer led as he used to be. Only the other day in one of the manufacturing centers of New England the statement was made, by a student of men and things, that the time had come when the hierarchy could not handle as easily as of yore the French Canadians of the New England states, and, for that matter, of Canada. And Rome knows it. The French blood that asserted itself in France in the disestablishment of the church can speak distinctly on this side of the Atlantic. Hence it came about that when one of the episcopal sees was vacant recently in New England the pope of Rome appointed to it a French Canadian in the face of all manner of opposition by those who had formerly controlled things; this because of the awakening sense of liberty among the French. Leaving this consideration of ecclesiastical control to one side, the French Canadian is God-loving and God-fearing, a virtue which he manifests in all his relations of life. Is a little one given him, it is God who has sent him, and he calls him *Dieudonné* (God-given). He rejoices in his large family, and grieves for his Yankee brother:

You s'pose God love de Yankee
 An' de Yankee woman too,
 Lak he love de folk at home on Canadaw?
 I dunno—'cos if he do,
 Wat's de reason he don't geev dem familiee?
 Is dere anybody hangin' roun' can answer me
 W'ile I wait an' smoke dis pipe of good tabac?

After discussing the increase in the American population through immigration, he finally ends by saying:

I love de Yankee woman
An' de Yankee man also,
An' mebbe dey'll be wiser bimeby;
But I lak dem all to know
If dey want to kip deir own, let dem raise de familee—
An' den dey'll boss de contree from de mountain to de sea,
For dey're smart enough to do it if dey try.

But if you want to read of the habitant's confidence in God, you must read it in his moment of tender reflection and supreme resignation. Here he is, for instance, in a reminiscent mood, telling of his former days of youth, and how he lived nearly half a century of blessed union with his wife, but now she has gone:

Wall! we leev happy on de farm for nearly fifty year,
Till wan day, on de summer tam, she die—ma belle Elmiere.
I feel so lonesome lef' behin' I t'ink 'twas bes'—mebbe—
Dat w'en le Bon Dieu tak' ma famme, he should not forget me.
But dat is heez biz-ness, ma frien'—I know dat's all right dere—
I'll wait till he call "'Poleon," den I will be prepare;
An' w'en he find me ready for mak' de longue voyage
He guide me t'roo de wood heself upon ma las' portage.

There is confidence, supreme confidence, that God doeth all things well. He has not lost his respect for religion. He builds magnificent churches, attends worship regularly, and in his simple, homely way tries to be faithful in the discharge of his religious obligations. If he sees the clergy going by, on the way to administer the last comforts of religion to a dying being, he reverently stops and with uncovered head waits until the man of God has gone by on his holy mission. Some have called this superstition; and looked at from a certain standpoint it may be so. But is there not something else here also? Is there not here the soul recognizing its dependence upon God? One loves to look below the surface to that which is permanent in human nature. All too often our Protestants have lost their sense of reverence. How many there are among us who enter the church of the living God with hat on head, and do not hesitate to use it as any other building. But "surely God is in this place," and yet, like Jacob of old, many know it not—or care not if he is.

Dr. Drummond has left but three volumes of his poems: *The Habitant*, *Johnnie Courteau*, and *The Voyageur*. Through them all, however, there runs the same optimistic note of joy in living the simple life because it is lived in the sight of God. And three volumes given to the world with that distinctive note mean much indeed. He was not a great poet in the strict sense of the term, but he was a man with a message, a message of good cheer and therefore of helpfulness. The great poets are few, and many of them simply occupy places of honor on our shelves and tables. Dr. Drummond is read because with him you may spend a pleasant half hour, laugh, and perhaps weep a little too; with him you come in contact with the ordinary folk of the soil, the common, everyday kind that goes to make up the world. He makes you feel, even if there is a great deal of sham in the so-called upper class, that humanity, after all, is sound at the core. Is not that a great deal? With all the revelations that come to us through the public press telling of sin in high places, of wickedness where there ought to be virtue, men sometimes are tempted to lose their faith. It is good to be reminded that there is virtue, that there is unselfishness. Here is 'Poleon Doré, who leaps into the waters of the Saint Maurice that he may save the life of a fellow river-driver and both go below:

An' day after, Bill McKeever fin' de bote man on de reever

Wit' deir arm aroun' each oder—mebbe pass above dat way—

So we bury dem as we fin' dem, w'ere de pine tree wave behin' dem

An de Grande Montagne he's lookin' down on Marcheterre Bay.

You can't hear no church bell ring dere, but le rossignol is sing dere,

An' w'ere ole cross she's stannin', mebbe some good ange gardien,

Watch de place w'ere bote man sleepin', keep de reever grass from creepin'

On de grave of 'Poleon Doré, and of poor Paul Desjardins.

Unselfish devotion, this, one laying down his life for his friend. But over and over again he exemplifies these homely virtues. Here is the country doctor, the father of the family, the mother, and a score of others who proclaim the same devotion that helps to make this world a place that is fit to live in. Along with this there is an exposure of false pride and of all manner of sham—from the wealthy official to the young braggart who returns from the United States filled with all manner of notions concerning his own impor-

tance. He who reads simply on the surface of things will be amused, of course, as he peruses some of these productions, but he who looks below will find therein that which punctures the inflated more than once. As one goes through the three volumes that Dr. Drummond has left to posterity and sees passing before him the various types—farmer, doctor, lover, traveler, and all the rest that go to make up the ordinary round of human activities, he feels that the poet has seen with a true eye and has given a message that was worth while; but above all he is thankful that, in this faithful presentation of human nature as it is lived in its simplicity, there is found honesty, and worth, and a never-failing trust in the Almighty. It's worth much to hear him sing:

I'm only poor habitant farmer, an' mebbe know not'ing at all,
But dere's wan t'ing I'm alway wishin', an' dat 's w'en I get de call
For travel de far-away journey ev'ry wan on de worl' mus' go,
He'll be wit' me, de leetle Curé, 'fore I'm leffin' dis place below.
For I know I'll be feel more easy if he's sittin' dere by de bed,
An' he'll geev' me de good-bye message, an' place hees han' on ma head,
Den I'll hol'—if he'll only let me—dat han' wi' de las', las' breat',
An' bless leetle Fader O'Hara, de Curé of Calumette.

In these days when so many French Canadians are finding their way to the United States, and especially to New England, there to get a living, it would not be a bad thing if those of us who are brought into contact with them should read these character sketches of Dr. Drummond that we might learn something concerning the characteristics of this people. These men and women are to become part of our social and political body; whence come they? What have been their antecedents, their ideals of life, their manner of living? It may be that if we knew more about them, we should sympathize a little more with them and realize a little better the great possibilities that lie there for citizenship. A people that is fond as they are of the simple life, that have such a sense of devotion to home and its virtues, and such a trust in God, ought to make good citizens.

E. C. E. Dorion

EDITORIAL DEPARTMENTS

NOTES AND DISCUSSIONS

PHILLIPS BROOKS's four lectures concerning the influence of Jesus on the moral, social, emotional, and intellectual life of man show where this great preacher gained strength and inspiration for a noble life, his own explicit words making this plain: "The influence of Jesus is to me more and more the glory and the richness and the sweetness of all life. Jesus is the illumination and the inspiration of existence. Without him the world is a puzzle, and death a horror, and eternity a blank."

F. W. H. MYERS in his noblest poem shows us the great Apostle, with the burden of souls on his heart, throbbing with the passion for saving men. Paul says that often when the spell is on him to deliver the word of the Lord, things visible seem to vanish out of sight, melt into lucid air, and he sees only men, men as immortal souls; and then an intense sacrificial yearning toward them fills him and looking on the surface of the world's life he cries:

Only like souls I see the folk thereunder,
Bound who should conquer, slaves who should be kings,
Hearing their one hope with an empty wonder,
Sadly contented in the show of things.

Then with a rush the intolerable craving
Shivers all through me like a trumpet call,
O to save these, to perish for their saving,
Die for their life, be offered for them all!

ALBERT H. CURRIER says that there come times in a minister's life when his work drags and his enthusiasm for it falters, and when thoughts may arise like these: "Who, and what are these people for whom I am toiling, and upon whom I lavish without stint all my wealth of heart and mind, all my time and service? Few and small are their personal attractions, destitute of grace and social charm, narrow-minded, unappreciative and unresponsive,

poverty-stricken in mental resources and worldly goods, they tire me and I am tired of visiting their poor homes, which my pastoral office obliges me to enter." Then he may hearten himself by reading what George Herbert says of his ideal minister: "He holds the rule that nothing is little in God's service; if it once have the honor of that name, it grows great instantly. Wherefore neither disdaineth he to enter into the poorest cottage, though he even creep into it, and though it smell never so loathsomely, for both *God is there and also those for whom God died.*"

THAT the sensitive nature of John Ruskin should be exquisitely affected by music seems natural and inevitable. All his life he found consolation in it. In early childhood when badly bitten on the lip by a dog, he managed to say: "Mamma, though I can't talk, I can play on the fiddle." In his volume entitled *Time and Tide* he wrote of the power of music thus: "Music is the nearest at hand, the most orderly, the most delicate, and the most perfect of all bodily pleasures; it is the only one which is equally helpful to all the ages of men—helpful from the nurse's song to her infant, on to the music, unheard of others, which so often haunts the deathbed of pure and innocent spirits." To him, as to Carlyle, music was "a kind of inarticulate, unfathomable speech, which leads us to the edge of the infinite and lets us, for a moment, gaze therein." In the years when his brain trouble was at its worst, Ruskin often sought relief in music. Miss Gladstone, daughter of the great Prime Minister, whom he called his Saint Cecilia, used to come and play for him in his bad hours; and her playing affected him so deeply that he could only murmur gratefully: "Thank you, thank you."

THE Christian's comfort and strength greatly depend on remembering the unspeakable preciousness and power of the promises of God. What child of God and heir of the promises but knows their blessedness and power and fitness to every case?

When your soul is consumed with intense thirst, and like the hart panting after the water-brooks, a satisfying promise is like a sparkling spring, a flowing fountain, gushing at your feet, where you may dip your fevered palms and drink.

When you are a pilgrim staggering over blistering sands, fainting beneath a fiercely-blazing desert sun, a promise, a "thus saith the

Lord," rises up close beside you like a great rock in a weary land, and casts its cool protecting shadow over you, and you rest in its refreshing shelter.

When your soul is a poor mariner out in the tempest, driven by a furious storm along an inhospitable coast, with night coming down and the sea all too rough for you in your frail bark, a promise, an almighty assurance, is like that breakwater which storm-driven vessels find on the New Jersey coast, reaching its granite arm far out among the wild waves and opposing to their fury its immovable resistance, buttressed deep in solid earth. The sailor sights it with joy, hails its lights with thankfulness, sails inside it and rides peacefully at anchor in calm waters, while the sweetness of his quiet is enhanced by hearing still the howling of the wind and the roar of the distant breakers; swinging at his quiet moorings he hangs his light in the rigging and goes securely to sleep though the wild tempest still rages, with shrieking gale above and hissing sea beneath, and overhead the wan skies are full of windy weather, cold clouds and streaming storms, blown stars with broken light straying through drifted darkness.

PHILIP WENDELL CRANNELL, writing in *The Bibliotheca Sacra* on the "Problem of Christ's Person," in answer to the question "Is Jesus God?" says: "These facts are pretty well agreed upon: In the analysis of Jesus we find at first the elements of pure humanity. Perhaps at first, with most of his earlier disciples, that is all we recognize; but soon we discover an unclassifiable constituent, which exerts strange and wonderful effects. He is a man, plainly. But, plainly, he is a man *plus*. *Plus* what? And *plus* how much? *Plus* purity beyond all; *plus* the God-consciousness beyond all; *plus* insight; *plus* power; *plus* love; *plus* a self-assertion at which we cannot grow offended; *plus* an unconsciousness of sin that seems not blindness but impartial self-appraisal; *plus* a demand for submission which we are not compelled to obey, but we cannot deny; *plus*—what shall we say?—something that grips us with the compelling and mastering power of a being whose right it is to rule, and rule all, and forces us down upon our knees in an ecstasy of love and adoration, as though that were the place for us, and no other place could be, or be desired! And, strangely enough, the reading of the Book by a wild English mutineer, or by a Japanese who picks it up watersoaked upon his country's coast, or by a life-

long unbeliever, and these after twenty centuries, brings the same results that contact with him did with men of his day: his face appears, grows, shines, glows, burns itself *into* the heart, which henceforth is his forever! What is this element we find in this man? Where else in all the universe is there a quality, and a drawing, and a compulsion, and a mastery like this? Only in one place. Not in man, not in angel, not in seraph—up to where He sits who in love and truth and power is above all; and we exclaim, with Peter, 'Thou art the Christ, the Son of the living God!', perfectly showing forth his every quality, of no other substance, the express image of his person. At our impulse to worship, every other being is fain to say, with the angel of the Apocalypse, and our enlightened judgment confirms them, 'See thou do it not. Worship God.' The tracing up of Jesus leads us to those qualities which inhere in God, and in God alone. If you ask the believing men of this time as to the quality of Godhood in Jesus, there will be but little divergence. As to the quantity, they will differ: 'All the fullness of the Godhead bodily,' 'divine,' 'divine-human,' 'God manifest in the flesh,' 'God personalized in man,' 'all of God a human life can hold,' 'the human life of God,' 'the eternal Humanity in God revealed in terms of space and time'—but in them all will run one central core, God!"

PROFITABLE REST

When a man's busy, why, leisure
Strikes him as wonderful pleasure;
Faith, and at leisure once is he?
Straightway he wants to be busy.

THIS accounts for the propensity of persons who, like Karshish, the Arab physician, have "an itch, a sting to write," to cram the editor's waste basket with summer letters. Exasperating enough is the vapid volubility of these loquacious loiterers to the harnessed editor who must spend his leisure hours in catching up with his work. The editor knows, but will not tell, how many summer loungers, as if to keep up the hallucination of their own usefulness, having nothing else to do, sit down to discourse about the profit of doing nothing. A sarcastic and envious editor, ill tempered with overwork, remarks that "summer is the season when the man who was born tired makes the most of his pedigree." But the loungeer who scribbles vacation letters cannot be one of the "Knights of

Lethargy," or he would not have energy to write. Moreover, if the idler finds his rest so delicious that he must tell somebody about it, this is proof positive that he belongs to the laboring classes, for it is only the worked-out man that tastes with keen and grateful relish the sweetness of temporary irresponsibility and "day-long blessed idleness."

John Tyndall, loitering amid the beauties of a Swiss valley, filled with a deep sense of pleasure, says: "Had I not been a worker previous to my release from London, I could not now be so glad an idler." That prodigious toiler, Mr. Spurgeon, wrote in the preface to *Memories of Stambourne*, his last book: "I am one of those who cannot rest unless they have something to do." He died prematurely of enormous overwork. No ardent laborer need be ashamed of resting. There is medical advice for it in the words of the Autocrat of the Breakfast Table: "Work like a man, but don't be worked to death." The bliss and benefit of a season of utter rest are manifold. That inspired observer, John Ruskin, literary high priest of the beautiful for many generations, told us that his most successful observations were made while lying all his length on the softest grass he could find, and that in the process of very profound observation, if it be afternoon, he usually went to sleep. What day dreams might float through such a brain along the delicious borders of such slumber, the mind amphibious and oscillant between waking and dozing! Robust, energetic Charles Kingsley said sleep was his favorite amusement. With what abounding vigor he leaped to his feet after its full recreation! How dewy fresh the mind often is after sound sleep in sun-dried, breeze-cooled air! A shrewd Yankee who sold health-lifts told a clergyman that the best time for rhetorical mental composition was in the morning, between the moment of waking and the time of getting up. Julia Ward Howe tells us that it was just after she awoke, one gray November morning in Washington in 1861, that her *Battle Hymn of the Republic* which had been brewing in her mind the previous day ran out in a clear stream of poetry. In a few early minutes her freshened and invigorated mind crystallized her impressions of the war into that great song; and she rose and wrote it down in a dawn so dim she could scarcely see what she wrote. Many a sermon or other subject has been clear and connected on waking that was an unmanageable and hopeless muddle at late bedtime. Such clarifying and solving power is in wholesome and sufficient sleep. Robert Brown-

ing once answered a friend who inquired the secret of his solid health: "I sleep; sleep is the great doctor, young man." Wesley, at the age of eighty, gave as one reason of his comfortable condition and sustained vigor of body and mind: "Sleeping night or day, whenever I want it." One of the most productive and lucid minds among metropolitan toilers, editor of a weekly paper, preacher to universities, lecturer before institutes, author of books, being asked whether he took much physical exercise to keep himself in working order, replied: "No, but I sleep a good deal." He is of thin and wiry make; a narrow head three stories high and mansard roof; forehead 'embossed with protuberant organs of the intellectual faculties.'

One of the pests and perils of a bookish man's vacation is books. He finds it hard to let them alone. That dissolute genius, Charles James Fox, was of the opinion that there is only one thing pleasanter than lying in the grass under the trees with a book, and that is to lie there without a book. This braves the odium of being at variance with the maxim, "*Otium sine literis mors est*," but harmonizes with Whitman's, "I lie abstracted and hear beautiful tales of things, and the reasons of things. They are so beautiful I nudge myself to listen." E. R. Sill took Shakespeare in his pocket once when he went sauntering across a summer landscape, and found he had no use for it:

For the vivid beauty makes a book absurd;
What beside the real world is the written word?
Keep the page till winter, when no thrush is heard!

Why read Hamlet here? What's Hecuba to me?
Let me read the grain field; let me read the tree;
Let me read my own heart, deep as I can see.

Bismarck, driven like a pack horse under cares of state, once wrote to his sister: "The restlessness of my existence is unbearable. I long for the country and the woods and nothing to do." The ministry of nature to man's physical and mental well-being in hours of leisurely communion is sanative and soothing, to the already devout spirit even spiritualizing; for the visible universe is but a thin screen through which the presence and glory of the Maker shine. The "wilderness cure" has saved many. The real "wine of the woods" surpasses the nostrum of that name. An old-fashioned authority says: "Nothin' like green grass and woodsy smells to right folks up when they are low in sperrits or fretted and riled in temper."

Mr. Wesley was ill in 1753. We read that "he repeatedly caught

cold, and was threatened with a rapid consumption." Dr. Fothergill told him that he "must not stay in town one day longer; that if anything would do him good, it must be country air, rest, asses' milk, and daily riding." He obeyed at once, but, desiring to have all things in readiness in case the end were near, he wrote this epitaph for his tombstone:

HERE LIETH
THE BODY OF JOHN WESLEY
A brand plucked out of the burning;
Who died of consumption in the 51st year of
his age; not leaving after his debts
are paid ten pounds behind
him;
Praying,
God be merciful to me, an unprofitable servant.

But he did not die. Country air and rest restored him, and at his death, thirty-six years later, a very different inscription was placed on his monument.

In 1853 Dr. S. Irenæus Prime, broken down by overwork, went abroad. He was carried from his bed to the dock, where they laid him down on three barrel heads till the tug came to take him to the ship, which lay off in the stream. A sea voyage, change, and relief from care and work recovered his health, so that he returned in vigor to edit *The Observer* thirty years longer.

Thomas Coke read on shipboard the "Pastorals" of Virgil, because, as he said, they conveyed him "by a kind of magic power to fields and groves and purling brooks."

A New York banker, leaning from the bridge over a Green Mountain stream, said: "I would rather hear the gurgling of a brook than Gilmore's band. When I am ailing or troubled at home, unable for business, I love to imagine country scenes and trout brooks that I have fished in. I find thoughts of them diverting and refreshing."

Wordsworth had a passion for wandering, which, he said, might have made him in other circumstances a peddler. Long and solitary walks by the seaside were the favorite recreation of Adam Smith, author of *The Wealth of Nations*, after studying hard at Kirkcaldy.

Webster, in his eulogy of Calhoun, said: "He had no recreations, and never seemed to feel the need of amusements." This the great nullificationist could not have said of the farmer-statesman of Marshfield, for an illustrated life of Webster to be complete should not more certainly contain a picture of him annihilating his antago-

nist in the Senate chamber than one showing him in rough dress and cowhide boots luxuriating in his chosen recreation of fishing. He would sit on a log and fish all day, musing mildly on affairs of state, and in a kind of semiconscious cerebration framing great sentences for no occasion in particular; one of which waited fifteen years before finding for itself a place and publicity. Many a loaf of thought he kneaded in that piscatorial tranquillity of mind, in which from sun and wind, silence and solitude and repose, a gentle stimulus worked like a morsel of yeast. Supplies often arrive indirectly and surreptitiously. A half day at one's desk in mental sweat and strenuous thinking to a point may have less result than an hour when one pretends to be fishing, doing nothing apparently but contemplate the end of his rod. One may fix his meditative gaze on his pole-tip and have "all creation" pass before his mind's eye. You often see a thing best by looking at something else. Through a telescope you may sometimes get the distinctest sight of a star by looking a little to one side of it. Also oftentimes one works best by resting. It has happened that the most fruitful as well as most restful part of a man's year was his vacation. The busy man's idleness is more productive than a lazy man's work.

Life out of doors, in communion with the glowing, tuneful, bloomy, sportive, and happy world, may even have the effect to console grief, buoy despondent spirits, and make a sunny faith more possible. One day long ago Celia Thaxter sat on the Isles of Shoals in a somber mood, weary and "sad with change and loss," pondering life's strange problems, the enigma of herself, and the sure coming on of death. Just then the blithe song-sparrow struck up his rapturous rippling tune and sang as if his little heart would burst for joy; and as that bonny music thrilled and warbled on from out the tiny throat, it broke up the troubled tenor of her thoughts and filled her soul with comfort, so that she said:

God never meant to mock us with that voice!
That is the keynote of the universe;
That song of perfect trust, of perfect cheer,
Courageous, constant, free of doubt or fear.

So she wrote in middle life and when, long afterward, a certain visitor set foot on Appledore, the first sound heard was laughter—merry, strong, and sweet—ringing from the lips of a woman with white hair and ruddy cheeks well bronzed, the same woman who listened to the song-sparrow until she held it "sinful to despond," and who kept so well the cheery lesson that the rocks and waves

about those bleak islets listened to her happy laughter in years when youth and middle age lay far behind her.

Once when the friends of Samuel Bowles of the Springfield Republican warned him that he was overworking and urged him to stop and take a rest, he replied: "I have the lines drawn and the current flowing, and by throwing my weight here now I can count for something. If I made a long break or parenthesis to get strong, I should lose my opportunity. No man is living a life worth living unless he is willing, if need be, to die for somebody or something." Very true. Emerson said: "'Tis man's perdition to be safe when for the truth he ought to die"; but the emergencies where it is necessary to *die* for somebody or something are comparatively few. What the good cause usually needs from us is that we *live* for it as long and as mightily as we can and to as great an aggregate of service as is possible. Professor Charles K. True urging attention to health said to his students, "Plan for a long fight with the devil." President Edward Thomson inculcating heroism said to his students, "Die the first good chance you get." The wisdom of both these counsels of perfection is necessary for acting a true man's part in a good God's needy world. The profitableness of the right kind of rest taken at the right time is beyond dispute, being certified by the experience of many of the world's best workers.

MODERN METHODIST PREACHING

No other book contains so full a survey, so discriminating and fairminded an estimate of the Protestant preaching of our time as a volume entitled *The Modern Pulpit*, by Professor Lewis O. Brastow, of Yale. Studying the pulpit of the principal churches in Europe and America, both in its general characteristics and in its eminent representatives, Dr. Brastow presents a discerning and well-balanced comparative analysis. For us, naturally, a special interest attaches to his impressions of the preaching in our own church and our own land, some of which we give room to in these pages. Dr. Brastow says that the chief contribution of Methodism to American preaching is in the realm of moral and religious feeling; that its distinguishing feature is the ardor of its piety and its enthusiasm for humanity, that its message has always been one of passionate intensity, that in emotional effectiveness no pulpit has surpassed it, that the evangelical tone and the evangelistic aim have marked its preaching,

and that in power of religious conquest it is supreme among Protestant communions. Methodism's emphasis upon experience in religion has given it "an almost unexampled forcefulness." It was in its inception a revolt of the heart against a dead orthodoxy and a soulless ecclesiastical formalism. Its founder, who was "a man of large intellectual endowment and of thorough intellectual equipment," might have made a new and valuable contribution to theology if he had devoted himself to that task; but it is recognized that Wesley made a richer and more lasting gift to the world in impressing upon his followers the necessity of that strong religious feeling which has always been dominant in their personal and associate activities. Methodism at its outset was on its philosophic side in harmony with the most advanced views then found in European universities; and its emphasis on experience puts it now into sympathy with the experimental methods of our own day, and into harmony with many features of a theology which Dr. Brastow calls modern. Indeed he thinks that "Methodism has within it vast possibilities of a newly developed theology of experience that should align it with what is best in the theologic thought of our day." How would it do to say that "what is best in the theologic thought of our day" aligns itself in harmony with Methodism's theology, which has not been essentially changed since Wesley's day, and which is not aware of any need to change itself in the presence of the most modern thinking?

In the nature of the case, its emphasis on experience has made Methodism preëminently a witnessing church. The entire membership has been urged and expected to give free, full, and frequent expression to the realities of the inner life, contributing thus to the treasures of Christian experience that may inspire and edify the church. Dr. Brastow says that in the religious sphere the Methodist laity exercise a freedom not surpassed in any other communion, and thinks it possible that our laity now exert a spiritual influence which no enlargement of their ecclesiastical powers could augment.

Its emphasis on the experiential side of religion also necessitates and insures that the Methodist Church shall be preëminently a revival church. "As such," says Dr. Brastow, "it originated and it has never lost this characteristic mark. More fully than any other Protestant church is it committed to the evangelistic type of preaching. Because evangelistic substance is of supreme importance, those great truths and facts of redemptive religion that take hold of the

heart and conscience have always had precedence in the preacher's message. Because apostolic preaching was so largely of this type the preacher is counseled to make it an object of special study and to seek his inspiration in it. To bring pastoral life, where the passion for saving men may be fully nourished and where the requisite evangelistic fervor may be secured, into close touch with the message of the pulpit is always an important consideration in the shepherding of souls. And it is this evangelistic spirit that gives a certain distinctive tone and quality to the pastoral type of preaching, which aims at the education and edification of the Christian community, and which, in the enlargement of intellectual life and increase of literary culture, is more fully developed in all sections of the Methodist Church in all parts of the country."

The evangelistic purpose of Methodist preaching, it is noted, naturally uses the extemporaneous method of speech. Our church is committed to that method, and its influence in extending that method into other communions is declared to have been powerful. Platform speaking is advocated, and Dr. Brastow thinks "there are probably a larger number of effective platform speakers in the Methodist Church than in any other. The effect of this sort of speech upon preaching is manifest. Self-possession, directness, pertinence, and concreteness are qualities that appear. The sympathetic element is accentuated, and above all there is a holy unction which is the natural speech of a pious heart. In training, fluency and freedom are put in the forefront. Forcefulness is the crowning rhetorical virtue. The divine power of the truth is never minimized by the Methodist Church, but the forcefulness of the preacher and the inspiration of a consecrated personality are coördinate with it. Street, field, and camp meeting speaking have contributed to extemporaneous power. Methodist preaching abounds in anecdote and in citation from familiar Scriptures and hymns; and, as the utterance of strong feeling and conviction, it is also a strongly imaginative utterance. The rhetorical figure of vision was used by Bishop Simpson with great impressiveness."

Dr. Brastow adds that "As the revival church, Methodism is also the reform church. The evangelistic element has developed the ethical element. It began as, and it has never ceased to be, a great missionary church. Its philanthropic activities are coeval with its evangelistic enterprise. Upon the missionary life of the modern church no one religious influence is comparable with it. But its

religious life has been the inspiration of all its philanthropies. It is organized as a philanthropic institution, and its method is direct. Its compact ecclesiasticism is singularly effective, internally and externally. But its philanthropies are not limited by ecclesiastical boundaries. All genuine philanthropy finds in it a ready response. To the temperance reform no branch of the church has been more completely, more continuously, more consistently, more conscientiously, if not always wisely, devoted."

He further notices "that Methodism has never attached supreme importance to the intellectual or æsthetic elements in religion. Its original revolt, in so far as it had a distinctively intellectual or doctrinal basis, was not against the fundamental teachings of the Anglican Church, but against the tyrannical Calvinism that was prevalent in the Puritan rather than in the Anglican churches. But it was characteristically a religious rather than an intellectual revolt and its influence in freeing the American churches from the grip of Calvinism and in pushing to the front the evangelistic and ethical elements of Christianity has been powerful. It has never laid a heavy exaction upon the theological beliefs of its constituencies. Its teachings have always dealt largely with the experimental aspects of the truth and have always been tributary to practical life. In line with its theological traditions it appeals to the objective authority of the Bible and rests the claims of Christianity upon its external evidences. But it has never failed to lay due stress upon the internal evidences and its chief teachings have always been such as find ready verification in the realities of religious experience. The freedom and largeness of God's grace, the suffering love of Christ, the universality and practical availingness of the atonement, the depravity of the human heart, the necessity of regeneration, the possibility of instantaneous justification and conversion, the freedom of the human spirit, the witnessing power of the Holy Ghost in the souls of believers, the certitude of Christian experience, the possibility of Christian perfection, the glory of the heavenly life, and the terrors of eternal death—these are some of the themes upon which Methodism has dealt, with a practical power that has quickened and controlled the religious life. Its doctrinal standards have confessedly undergone no material change."

Upon the fact that Methodism has sometimes tried to cultivate an external type of austere self-denial amounting to asceticism, Dr. Brastow comments thus:

This ascetic habit is by many regarded as a normal expression of piety. It was so in the case of Mr. Wesley. It was the elevation of his spirit that withdrew him from the fascinations of all forms of worldly life. Indulgences that were in themselves innocent he regarded as hostile to the welfare of the soul. This involved an effort to harmonize the Judaistic and Christian elements in religion, to combine the legal and evangelical elements. In the early history of Methodism this may have been fairly successful, but in the church's changed conception as to what constitutes worldliness, the antinomy between the legal and evangelical principles has been made manifest. The external authority that would take the individual Christian under control with respect to the ordering of the conduct of his life does not seem altogether consonant with evangelical freedom and with that spontaneity of the inner life which gives wide scope to the spiritual impulses that are stored in the church and which permits the individual Christian to be a free witness bearer to the realities of the life of the Spirit. It has become evident that the legal method cannot be successfully combined with the evangelical principle.

Much of the success and influence of Methodism in America Dr. Brastow attributes to the skill of its leaders, and especially to the power of its great preachers:

The presence of a transcendent spiritual force in the personal lives of its adherents, in the conduct of its teachers and leaders, and in the prophetic utterances of its preachers is, of course, to be recognized. But there were human elements in this great leadership and there were human conditions of power. What was merely human, of course, would not have availed. But the world knows that its leading men were peculiarly adapted to the work they had in hand. Like the leaders of the apostolic churches, these men had the charisms of the Spirit. But their gifts for leadership were also gifts of nature, and they were trained gifts too. They were the natural leaders of their people, and their leadership was won by the process of natural selection not less than by the gifts of grace and of Providence. A succession of strong men, men self-trained in part, but trained also in the rigorous school of life, trained in the battle which they waged against the forces of evil, men with great gifts for leadership, have led and have honored the Methodist Church. They have especially been men who had in an exceptional degree the power to reach the hearts and consciences of those under whose leadership Providence had placed them, and to win them to the service of Christ. The nation owes them a debt of gratitude which should not fail of recognition.

The Modern Pulpit casts a glance over the Methodist preachers of America from Summerfield to Bishop McDowell, noticing a few. All we have space for is its characterizations of John P. Durbin and Matthew Simpson, two preëminent examples of highly impassioned and impressional preaching. Here is Dr. Brastow's study of Durbin:

His education, laboriously acquired after his entrance, at the age of eighteen, upon his ministerial work, was, after its kind and according to the standards of the time, thorough and comprehensive, and sufficient to place him in a position of prominence among the educated preachers of the church. At the age of twenty-five he was appointed professor of languages in one of the first colleges founded by the American Methodist Church, and the variety of his scholarly acquisitions may be inferred from the fact that six years later he was

appointed to the professorship of natural science at Wesleyan University. For the period of eleven years he was subsequently president of Dickinson College. As college professor, president, and at one time ecclesiastical journalist, he made himself felt in educational interests. As secretary of the Church Missionary Society, in which position he closed his career, he found scope for his administrative gifts, which the ecclesiastical system of the Methodist Church so fully cultivates, and which, had he chosen, might have found a sphere in the bishopric. But from first to last he was a preacher. Into every sphere of duty he carried his characteristic power, and his wide reputation rested chiefly upon his preaching gifts. He was eleven years the senior of Bishop Simpson, and the two men have been estimated as the greatest pulpit orators in the church of their day. He was a natural orator. His birthplace and early home was in the South, and he may have inherited the southern gift for eloquent speech. But it was a cultivated gift. He was careful not to neglect the gift that was in him.

The didactic element was more prominent in his preaching than in that of most of the Methodist preachers of his day, and although evangelistic in substance, tone, and aim, designed to produce a sense of the need of redemption, to present Christ as Saviour, and to win to personal allegiance, it did not lack the expository element and aimed as well at the edification of the church. His method has the orderly quality of the instructive and edifying preacher and demonstrates that to secure clearness of apprehension on the part of the hearer was his first aim. But there were limitations in his expository method and he was characteristically a highly emotional and rhetorically impressive preacher, and was thus known. His power over his hearers, which was frequently sufficient to bring them to their feet and to liberate their vocal organs in shouts of applause, was due in part to sudden spasmodic and ejaculatory utterances for which they were not looking and which came as a surprise. But the dramatic element in the discourse was always well based and always found a rational justification. He was at one time chaplain of the United States Senate and listened eagerly to the oratory of Webster, Calhoun, and Clay. Such influences must have stirred within him the native oratorical impulse, and all the traditions of his career are proof that he carefully studied his art. He had apparently appropriated Augustine's law of public speech, which is, in fact, only a reproduction of the law of the classical rhetorician. It demands that the speaker begin with a plain and simple style, which indicates self-poise and a reflective attitude of mind and would adjust itself to the hearer's intelligence, that he advance to a more stirring but medium style, which may secure an emotional interest in the discussion and rivet attention, and that it close with a lofty or impassioned style that shall compel the will. This was Dr. Durbin's method, and it is probable that he was familiar with the rationale of the theory. As a rhetorician he kept in hand all these elements, and in their order, and the orator followed the method of the rhetorician. At the beginning of his discourse his voice was pitched low and maintained the conversational tone, and his manner was deliberate. But the tone changed pitch and increased in vocal quantity as he advanced, while, of course, all his physical movements became more animated, and the close of the discourse never failed in rhetorical and oratorical climax. Not the native speaking gifts alone of its preachers must be considered in accounting for the power of the Methodist Church with the people, but the attention given by its leaders to the problem of effective public speaking, rhetorically and oratorically, from the time of Wesley, who in his efforts to guide his preachers laid much emphasis upon its importance, and on into the beginning of the last century.

The sermon published in *Pulpit Eloquence of the Nineteenth Century*, on the omnipresence of God, can hardly convey an adequate impression of what was most characteristic in Dr. Durbin's preaching. The rhetoric of his day is not so acceptable, nor is it represented so easily in printed form, as that of our own day, and its oratory slips through the hands of the printer. The didactic portion of the sermon is clear and discriminating, but is not at all striking because its thought is obvious and common. The introduction falls somewhat in pertinence and is of a composite and complex character and does not put us in possession of the subject advantageously. The opening negative topic that discusses men's natural tendency to shut God out of his world is not important to the discussion of the positive truth and adds nothing to its value. But when the preacher reaches the applicatory part of the sermon we begin to feel his power. The success of the sermon is in the force with which he drives home to the consciences of his hearers the thought of the searching ubiquity of God.

Of Bishop Simpson Dr. Brastow says:

He was the successor of Dr. Durbin in the impressional type of preaching in which they were alike distinguished. Their general homiletic methods were similar. Their intellectual endowments were not unlike. Both had the tastes and the aspirations of men who saw that godliness and culture are not natural enemies. They wrestled hard for their education and such as was possible in their day they won. Both were committed to the intellectual elevation of the church and of its pulpit. As college professors and presidents, and as editors, as well as in the service of the pulpit, they both did a needed educational work for their church, and in all their efforts they never forgot the spiritual interests of the people, nor the special mission to which their church was called. But the bishop was on the whole the larger moulded man and reached a higher measure of power. He was the great preacher of his church in the last century.

In his case also the published products fail to give a full impression of his greatness as a preacher. It is the fate of the evangelistic preacher that his gifts leave no adequate trace behind, save in the souls they have touched. But such discourses as we have must be our basis of estimate.

In looking at the subject-matter of Bishop Simpson's preaching, our attention is at once arrested by a certain largeness of range, and in its broad sweep it is interesting and impressive. It gives one the impression of a man who deals easily with large themes and who domesticates large thoughts. It is not depth or subtlety of thought. It is not novelty, freshness, or suggestiveness, but size and range. His illustrations have a corresponding largeness. Astronomy, which in professorial days he may have taught, is one of his most fruitful sources of illustration. The stately, majestic movements of nature in general strongly impressed him. Military movements are tributary to his impressionable imagination. His most eloquent passages touch upon scenes that give a broad sweep for his fancy, like the passage of a soul in its flight to the heavenly world. The element of majesty in his rhetorical style is thus promoted. He was a student of history and had a fondness for dealing with the evidences of Divine Providence therein. Providence, as seen in human history, was in fact with him as with the preachers of the Methodist Church in general of a past generation a favorite theme. In his Christian apologetics he inclined strongly to the historic argument. He has much to say about God's grand designs and about the necessity of working in line with them and thus realizing one's destiny. In the appointments of our early life, as, for example,

in the birthplace, the early home, and in the sphere of early education, we see the hand of God. He saw the providences of his own life and liked to recount them. Others regarded him in early years as a man of destiny, and there is no evidence that his Arminian theology interposed any objection to the conception. "God's Reign on Earth" is one of his characteristic discourses. It opens in a broad way. It directs attention to the double movement of history, the progressive and the retrogressive. In each there appears at once the infinite mind. By contrast man also in his littleness appears. In a large, stately, and impressive way the psalmist's thought in his text is made to pass expansively before us. The theme is big. The discussion moves along a broad track. In the magnitudes and not less in the minutenesses of the universe we are given to see the presence of the great controlling mind. And as he enters the fields of history and threads its intricate paths, we have the same broad, free movement as in a territory that solicits great emotions and great imaginings. This suggestion of largeness is impressive, and the free method of delivery must have intensified the impressiveness. Most of the sermons in the volume have this suggestion of largeness. They touch the great things of God. A glance at the titles suggests a man who is accustomed to deal with the great compelling realities of redemptive religion. They were probably occasional sermons that were frequently repeated and that grew in the process. Their dimensions may in part be thus accounted for. The range of choice in the themes is not large. He concentrates upon what is chief and central, but he is led wide ranging. In the development of the individual sermon he seems to be on familiar ground. He had often been that way, and in his broad sweep he never involves himself in intricacies or subtleties of thought. There was, therefore, the suggestion of ease about it all, the ease of familiarity. There is a corresponding clearness of method. Thought in its largeness of outline comes before us. All is apprehensible and intelligible even to the uninstructed mind. This is not a matter of literary style. It belongs to the substance and the relations of thought. It illustrates the fact that concrete, clearly related thought in outline is tributary to rhetorical perspicuity. About the discussion there may linger a certain suggestion of inadequacy. It is rather too large. The generalizations are too big. One may feel a lack of critical acumen. One suspects that in such wide-ranging movement much that is important has dropped out and is lost sight of. There is also at times a suggestion of remoteness—we are taken too far afield. We are always somewhere in God's great and good universe and it is always our Father's house, but we sometimes find ourselves too far from our own doors. The preacher does not always come near enough to our common life. It is not always opened and interpreted. The preacher likes to deal with the divine rather than with the human aspect of things, and with the exceptional rather than with the common experiences. Hence sometimes the suggestion of unsatisfactoriness. There are every day experiences that he does not touch. The occasional character of the sermons may account for this in part. But all this is exceptional. His great and tender emotional nature, his large, human sympathies, generally force his great themes out into relation with our life at definite touching points and then there is a great uplift. A great theme charged with great emotions is brought to bear upon us with tremendous vigor. It storms the heart. In his delineations, for example, of the glories of the heavenly life, in his descriptions of the experiences of the dying, his reminders of the supporting power of Christ in hours of suffering, in his illustrations of the power of the Holy Spirit in Christian experience, in his descriptions of the sufferings of Christ and of the glory of the cross, we find the home-speaking quality. With such themes he was familiar. Here all his power of eloquence

emerged, and with perfect poise he could hold himself in the highest heights which it is given human speech to reach. To know the power of such themes, to evoke the preacher's emotional and imaginative gifts, and to move the human heart, we must return to the men of a generation gone. Bishop Simpson comes near to us in scenes that evoke his pathos. Domestic scenes, the death scene, the mother love, the pitiful estate of the widow and the orphan—these are among the sources of pathos which we miss in the preaching of our day, or if they are touched, we miss the master's skill.

As to the architecture of the sermon it is in its technique after the most approved standard. The introduction is short, explanatory in character, or a generalized thought started by the theme and running on to the exposition of the text. By frequent repetitions the text is kept constantly before the mind. The transitions are skillful and are promotive of the freedom and flow of the discourse. The development is methodical and never stereotyped. Variety in the formularies of transition takes the place of numerical division. He is a topical preacher, with a preference for the textual development.

The personality of Bishop Simpson was commanding. His presence was impressive. His voice was sympathetic and penetrating. The sincerity, the seriousness, the dignity of the man, his power of emotion and of sympathy, and his strength of moral purpose—all were tributary to the sometimes overwhelming cogency and persuasiveness of his speech. His rhetorical style had steadiness of movement, stateliness, strength, clearness, simplicity, and dignity. He was master in the use of a type of figurative language with which the modern rhetorician is not at home. In the descriptive and narrative style he excelled and in the speech of pathos and passion he was irresistible. We are often reminded of Wesley as we read his discourses. Mr. Wesley was the more cogent in the intellectual elements of power, Bishop Simpson in the imaginative and emotional. But the men were not unlike. It is said that all great religious revolutions foster clearness, simplicity, and directness of style. Wesley's revolution illustrated this. Bishop Simpson's Yale Lectures on Preaching are of special value in giving us an insight into the sources of his pulpit power, in their exaltation of the great themes of the gospel as containing the only adequate message for the preacher, in their effective advocacy of the evangelistic type of preaching, and in their many judicious hints with respect to the preacher's work of preparation.

In his inaugural address as college president, when he was but twenty-nine years of age, we find an early indication of his tendency to grapple with the broad outlines of his subjects, of which mention has been made, and of the maturity and the comprehensiveness of his views upon educational problems. In the address at the memorial meeting in London in recognition of the death of President Garfield we have an illustration of his power to grasp the elements of a dramatic situation and of the instinct and skill of the platform orator in swaying the emotions and sympathies of a vast congregation. His address in connection with the funeral obsequies of President Lincoln at Springfield, Illinois, three weeks after the assassination, is a masterpiece of its kind. He illustrates the "touch of nature that makes the whole world kin." It is said of him that "the human interests of every occasion were instantly perceived by him." This is certainly true of this impressive address. It touches upon the scenes, the experiences, the associations, the events, that are of common human interest and that bind the hearts of men together. In its orderly movement to a climax it has the quality of the old classical oration, and in its descriptive skill, not only as touching outward scenes, but inner states of soul as well, and in its elements of pathos, it is after the best manner of modern oratory.

THE ARENA**DR. CHARLES CUTHBERT HALL'S BARROWS LECTURES IN INDIA**

IN December last, while attending the session of the South India Conference in Hyderabad, it was my good fortune to hear a remarkable lecture by Dr. Charles Cuthbert Hall, the president of the Union Theological Seminary in New York. It was one of the course of six lectures which he had recently delivered in Calcutta, Madras, Colombo, and, I think, in other cities: he had also given one or more of the lectures in several other places. They were the lectures of the "Barrows Course," under the auspices of the University of Chicago, to be given in India, the title of the course having been fixed in honor of Dr. John H. Barrows, of Chicago, through whose influence it was founded by Mrs. Caroline Heiskell, and who delivered the first series of lectures in it. Dr. Hall was the lecturer four years ago, when he spoke on "The Idea of God; The Person of Christ as the Supreme Manifestation of God; Sin and the Sacrifice of Christ; Holiness; Immortality." His lectures made so strong an impression both in India and in America that he was sent out a second time.

The title of the recent course, "The Witness of the Oriental Consciousness to Jesus Christ," reminds me of the suggestive subject of a series of "Hulsean" lectures by Archbishop Trench on "The Unconscious Prophecies of Heathendom." "All roads lead to Rome," and all genuine religious thinking points to Calvary. These lectures are not the easiest sort of summer vacation reading. Their author deals with very abstruse subjects in a profoundly philosophical and often metaphysical way. They need to be read and reread, and considered, and then, after a while, read again. Hearing him is less difficult, because of his magnetic personality, his deliberate and perfect enunciation and his fine intellectual glow. Yet it is an emphatic tribute to the increasing respect for Christianity that lectures so abstruse and difficult of full comprehension should have been heard with interest by such thronged audiences of educated Hindus and Mohammedans. He prefaces the published lectures with the following graceful dedication: "To thoughtful Indians of all faiths these lectures are dedicated respectfully by a citizen of the West who believes in the unity of the human race and who looks with reverence on the India of the past, with affection on the India of the present, and with ardent expectation on the India of the future." He introduces the first lecture with Pauline skill thus: "Four years have passed since the happy moment when, for the first time, I saw India and looked into the intellectual countenances of her people. That moment was a point of consummation in my life. It fulfilled the dream of childhood, the hope of youth, the prayer of riper years. I know not why it has pleased God, from the beginning of my days, to knit my heart to India. So it has

been, and so it is. I landed here a stranger to find myself among brethren. The scenes that passed before my eyes were unfamiliar; but the voice that welcomed me to a brotherhood of the spirit, was the old, sweet voice of love. The Orient was a new world, yet in the companionship of the Oriental Consciousness I felt at home. Your attitude, no less than your spirit, made my way throughout India a path of privilege. Courtesy, patient hearing, the generosity of tolerance were your God-speed to me everywhere." The general purpose of the lectures is thus stated: "*First*. To analyze the Oriental Consciousness from the point of view of an outside observer in sympathy with his subject. Attempts to analyze Oriental Consciousness have been made by those not in full sympathy therewith. The effort of the lecturer undertaken reverently, with a view to exhibiting the presence of sublime elements. *Secondly*. To unfold certain metaphysical aspects of the Christian religion which are characteristic of it. These aspects frequently hidden by forms and institutions, which, while useful, must be discriminated from the underlying things of the Spirit. *Thirdly*. To exhibit the significance for the world of this correspondence between the sublime elements of Oriental Consciousness and the profoundly mystical aspects of the Christian religion." The titles of the several lectures are as follows: "Elements of Sublimity in the Oriental Consciousness," "The Mystical Element in the Christian Religion," "The Witness of God in the Soul," "The Witness of the Soul to God," "The Distinctive Moral Grandeur of the Christian Religion," "The Ministry of the Oriental Consciousness in a World-wide Kingdom of Christ." It may fairly be questioned whether the title of the first lecture can be justified. One cannot read it, however, without thinking of Paul's complimentary mood on Mar's Hill, when he told the Athenians that he perceived that they were "religiously inclined," and quoted one of their own poets, "We are also his offspring." But the Indians are not so bluntly told, "Whom therefore ye ignorantly worship him declare I unto you." Moreover, the American orator's encomiums are far more elaborate, profuse, unqualified and repetitious than the apostle's. "Sublimity" is a great word—the climax of words. Edmund Burke taught us that alike in the realm of natural scenery and in that of intellectual conception lofty characterization could no further go. Our author thus introduces this topic: "From that most ancient and most complex psychological mystery, which I have called the Oriental Consciousness, I select four elements, each of which produces upon my Western powers of apprehension the impression of sublimity. They are these: The Contemplative Life, The Presence of the Unseen, Aspiration toward Ultimate Being, the Sanctions of the Past." All these are, indeed, profoundly interesting elements of Oriental thought. The persistency with which they have for so many ages held sway in countless millions of deeply thinking and aspiring minds is one of the salient *facts* in human history, of which philosophy must take account just as it takes account of the primeval granite or of the Roman empire. But are they "sublime"? No doubt an Oriental audience would be highly gratified by such Occidental praise of the East in comparison with the West, but

would it not be bolstered up in a vanity little likely to draw it toward Him who is "meek and lowly in heart"?

I have no such criticism to suggest concerning the chief contention of these lectures, namely, that the mystical element of the Oriental Consciousness peculiarly qualifies it to interpret God to the world, and may yet enable it to contribute a fresh and greatly needed spiritual apprehension of Jesus Christ to the too coolly intellectual and materialistic Western nations. On this point the argument largely turns; so here the author must speak for himself freely and fully: "One may say that no single phenomenon of the religious consciousness has been so universally shared by the scattered members of the human family as the phenomenon of mysticism. It is one of the most elemental evidences of the essential unity of the human race that, in all ages and in all lands, we find the same characteristic movement of the religious consciousness—the effort 'to get to the center of life, which is God himself.'" "A German scholar thus speaks: 'Mysticism is the immediate feeling of the unity of the self with God. It is nothing, therefore, but the fundamental feeling of religion, the religious life at its very heart and center.' Here is the testimony of a Scotch scholar: 'Mysticism is a phase of thought, or rather, perhaps, of feeling, that appears in connection with the endeavor of the human mind to grasp the Divine essence, or the ultimate reality of things, and to enjoy the blessedness of actual communion with the Highest. God ceases to be an object, and becomes an experience.' And here is the corroborating voice of a great scholar of Northern Africa centuries ago: 'Oh, God, thou hast made us for thyself, and our souls are restless till they rest in thee.'" "The first principle, the Magna Charta of Mysticism, is that you and I, being in our spirits the offspring of God, may attain a communion with him that is not mediated by churches, institutions, ceremonies, and priests, but is direct and absolute; we abiding in him, he abiding in us." "The words of Browning must have occurred to you as I have been speaking:

Truth is within ourselves; it takes no rise
From outward things, whate'er you may believe.
There is an inmost center in us all
Where truth abides in fulness; and around,
Wall upon wall, the gross flesh hems it in,
This perfect, clear conception—which is truth."

"Innumerable Christian mystics have said: 'I have experienced God.'" "The world needs the impulse of minds approaching the Christian religion untrammelled by the ponderous mass of Western forms; endowed with ardor and passion, with insight and intellectual capacity, with vast assurance of the unseen, with insatiable thirst for knowledge of God. The world needs, specifically, the impulse of such minds, to reaffirm as a controlling force in Christian religion that which was its pristine glory, the mystical apprehension of the Christ of God. The Oriental Consciousness generates such minds: the wealth of your soul-quality produces them. You have what the world needs, what the world waits for. Can you

wonder then, my friends, if I, a lover of the world, come to you and summon you, in Christ's name?"

Would not most of these utterances have found quick echo in the soul of John Wesley? and are they not in harmony with his teaching on the "Witness of the Spirit"? During the India Jubilee at a meeting devoted to the consideration of the suggestive topic, "Facing the Future," Bishop Oldham made a brief and brilliant address in which he spoke of Japan as the *brain*, China as the *hands*, and India as the *heart* of Asia; and on the third point his statements were precisely on the line of Dr. Hall's lectures.

The estimate of our missionaries—so far as I have been able to ascertain it—agrees with that of the editor of *The Indian Witness*: "Dr. Hall's graceful eloquence, his clear and forcible thinking and sympathetic attitude to Oriental thought and feeling won him not only the admiration but also the confidence of the large audiences that gathered at his lectures. . . . Men like Dr. Hall, who, without compromising their own position in the least are able to understand and sympathize with the attitude of others, are specially fitted for rendering excellent service and should be heartily welcomed. In many Indian quarters where one would least expect it there is still a surprising ignorance of what Christianity really is, and there are among Europeans who have lived in India many years no less vague ideas of Hindu thought and feeling. To all such Dr. Hall's lectures afford a special opportunity, because he has come not to widen the contrast but to show the deep spiritual connection between East and West; his aim is in his Master's spirit—not to destroy but to fulfill. Such men are true light-bearers both for the individual and for the community at large."

Dr. Hall closes his final lecture with words no less graceful and ingratiating than those with which he opened the course—words which fitly sum up his chief purpose in the entire course: "Gentlemen and friends, my message is delivered. Faulty and feeble though it be, it is yet the word of one who loves India as few Occidentals have loved her. It may be that never again I shall visit this land. In the course of time I shall pass from the earth into that unseen, upon which in common we love to meditate. But were I to return from some other world to visit you, my counsel and exhortation would be unchanged: Receive Jesus Christ as the Word—the Logos of the Infinite—who reveals in sacrifice the heart of God. Honor him, indeed, as a Sage who comes not to destroy but to fulfill your traditional aspirations. But do more than that: worship him as a Saviour who enters the circle of consciousness to make all things new, purging away the lusts of sin. Then go forth as his prophets and make him known eastward and westward, dedicating your splendid gifts to him for the world's sake, until his kingdom come and his will be done, in earth as it is in heaven!"

CYRUS D. FOSS.

Singapore, February 23, 1907.

THE ITINERANTS' CLUB**THE GENERAL EPISTLE OF JUDE—CONTINUED FROM MAY-JUNE REVIEW,
1907**

THESE quotations either illustrate or enforce the point which the writer has in view. Enoch is here described in general terms as the "seventh generation from Adam." He is commended in chapter 11 of Hebrews as an example of faith in the earliest ages of the church. His prophetic eye looked into the future and foresaw the coming of our Lord to judgment. The certainty of penalty should, according to Jude, be a warning for them to desist from ungodly practices. The coming of the Lord was not only a coming for judgment upon sinners but for conviction of their sinfulness. It is characteristic of the worst sinners that they have no idea of their own wickedness and hence "there is no fear of God before their eyes." So we read, verse 15, "and to convict all the ungodly of all their works of ungodliness which they have ungodly wrought, and of all the hard things which ungodly sinners have spoken against him." This conviction is expressed by Christ himself to be the work of the Comforter, as in John 16. 8, we read, "And when he is come, he will reprove the world of sin, and of righteousness, and of judgment." At the final judgment described in Matthew 25 we are told that the sinners were convicted of sins that they had not discovered by the searching presence of the Son of Man. This prophecy in the text was an assurance that their transgression and impiety were to be revealed at the coming of the Lord.

Jude now completes his vivid arraignment of their sins in verse 16: "These are murmurers, complainers, walking after their lusts (and their mouth speaketh great swelling words), showing respect of persons for the sake of advantage." Their murmurings are against God whom they should reverence and obey. They complain of the unfortunate condition in which they find themselves, not recognizing that it is largely the result of their own wickedness. They speak boastfully of their own capabilities and achievements. Nevertheless they add to their guilt a supreme desire for their own interests.

This closes Jude's description of the character of those whom this epistle is intended to rebuke. It is a passage which at first may seem somewhat confused in its forms of expression and yet when closely analyzed is an exceedingly vivid presentation of a state of things against which by Divine Inspiration he was called to protest and which he does in words of such vigor and picturesqueness.

Verse 17 begins with tender suggestions and warnings: He again uses the word "beloved," a word which is employed in the second verse. The general tone of this epistle is severe, but the beginning and the end are gentle, showing how tender the heart of him who wrote it. He calls on those whom he is addressing to "remember." How many mistakes would be avoided by God's people if they would but remember! There

is always something that has gone before either of admonition or encouragement which would save us much distress did we but remember. Jude in this verse urges them to "remember the words which have been spoken before by the apostles of our Lord Jesus Christ." It is uncertain whether Jude intends to remind them of the general tendency of the apostolic teaching, which foretold the falling away of many and their departure from the teaching and the purity enjoined by the gospels, or whether it refers to some specific prediction, such as is found in Matthew, concerning the last times. It is safe to say, however, that the apostle is speaking in general terms and refers to both.

The substance of the warning is found in verse 18: "In the last time there shall be mockers walking after their own ungodly lusts. These are they who make separations, sensual, having not the spirit." There is a passage in Saint Peter strikingly resembling this which must have been in the mind or thought of Jude if this letter was written after that of Second Peter. It is 2 Pet. 3. 2, 3, 4 (R. V.): "That ye should remember the words which were spoken before by the holy prophets, and the commandment of the Lord and Saviour through your apostles: knowing this first, that in the last days mockers shall come with mockery, walking after their own lusts, and saying, Where is the promise of his coming?" There is a striking phrase in the Revised Version characteristic of Hebrew emphasis, "mockers who shall come with mockery." This shows the excessive character of the mockery. Mockers may be supposed to be those who treated the prophetic utterances with disdain. It involves a certain contempt for sacred things and for sacred truth. The peculiar character of the mockery, however, is probably found in the last clause: "Where is the promise of his coming?" The expectation of the coming of Christ which was preached and held by the early church was treated by them with contemptuous disregard, and this was one of the indictments against them. They are further described in this passage as "those who make separations," probably such as separated themselves from God's people, thinking themselves superior, or those who caused divisions among the saints by fomenting strife and showing their own corrupt character. They are further described in verse 19 as "sensual," or, as the margin of the Revised Version reads, "natural" or "animal," that is, those who follow their own natural impulses unrestrained by God's commands and uninfluenced by God's grace. And all this is explained in the last clause of the verse, "having not the spirit."

In verse 20 he turns once more to the people whom he is addressing and calls them "beloved," and gives some beautiful suggestions. He speaks of "building up yourselves." There is a sense in which Christians, although born of God, indebted to God for everything, are said to build up themselves. They build up themselves by prayer, communion with God, meditation, the use of the means of grace, and the study of Divine Truth. God's Word is always edifying when properly studied. But it says also "building up yourselves in the most holy faith," which refers to Christian doctrine—that which they believe. They constantly strengthen their own faith in the great fundamentals of the Christian religion. They

are also to pray, "praying in the Holy Spirit." The Holy Spirit is vital to Christian prayer. There is a striking passage in Rom. 8. 26, which is illustrative of this: "Likewise the spirit also helpeth our infirmities: for we know not what we should pray for as we ought: But the Spirit itself maketh intercession for us with groanings which cannot be uttered." They are further exhorted in verse 21 "to keep themselves in the love of God." This shows, again, that to "keep ourselves" is not inconsistent with being kept. We read in another passage, "kept by the power of God."

In verses 22 and 23 he exhorts them on their attitude toward those who have been described in the previous part of this letter. They are to be treated in accordance with their several conditions. "And on some have mercy, who are in doubt; and some save, snatching them out of the fire; and on some have mercy with fear; hating even the garment spotted by the flesh." "On some have mercy who are in doubt." The meaning of this is quite uncertain. The alternative reading of the Revised Version is, "On some have mercy while they dispute with you." It must refer to the relations with those with whom you are in controversy. Exercise mercy toward their difficulties or doubts, or even their antagonisms. Others are to be rescued as brands from the burning, "snatching them out of the fire."

They are further to avoid contamination, "hating even the garments spotted by the flesh." This is thought by some to be a reference to the contamination produced by leprosy, as in Lev. 13. 47. As people avoid leprosy because of the danger of contamination, so these were to avoid the vicious or those whose character corresponded with leprosy, both contaminated and contaminating.

The doxology with which the Epistle of Jude closes is very striking. God is set forth as all powerful: "Now unto him who is able to guard you from stumbling, and to set you before the presence of his glory without blemish in exceeding joy." What a wealth of thought there expressive of God's great power! They shall not fall if they trust in him, because he preserves them. They shall be kept pure. They shall be set before his presence without blemish, and all this is ascribed to God. God is also set forth here as the Saviour. There are different passages of Scripture where God is designated as Saviour, notably in Luke 1. 47, "And my spirit hath rejoiced in God my Saviour," and also in Titus 1. 3, "according to the commandment of God our Saviour." But this assertion is followed immediately by the statement of the method by which this salvation is shown to men, namely, "through Jesus Christ our Lord," and closes with the ascription to God of "glory, majesty, dominion, and power before all time and now and forever more." Bigg truly says: "Before all eternity, glory was to God through Jesus Christ, and now is and to all the eternities, will be. Words can hardly express more clearly Jude's belief in the preëxistence and eternity of Christ." This doxology is similar in majesty and substance to the striking doxology in the epistle to the Romans (16. 25-27): "Now to him who is able to establish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery which hath been kept in silence

through times eternal, but now is manifested, and by the scriptures of the prophets, according to the commandment of the eternal God, is made known unto all the nations unto obedience of faith: to the only wise God, through Jesus Christ, to whom be the glory for ever. Amen."

The doctrinal implications of this epistle are strikingly harmonious with the general tone of the Christian doctrine in the New Testament. Indeed, one would say that they are strikingly Pauline in their general tone. In the closing part of this letter we find clearly portrayed the personality of the Holy Spirit, "praying in the Holy Spirit." This is analogous to the teachings of the Gospels as well as the epistles. He is represented as inditing their prayers and being the sphere in which prayer is exercised. Hence the prayer to the Holy Spirit and for the Holy Spirit is a part of the conception of the Christian faith. We find also clearly set forth the doctrine of God's love. While this book clearly indicates the justice of God in his punishment of wrongdoing, shown by the historical references occupying the very center of the letter, while the Lord is represented as coming with "ten thousand of the saints to execute judgment upon all," we have a clear statement of the love of God, which means the love of God toward us, such as is found in other parts of the New Testament. There is also a clear expression of the blessed outcome of the Christian life, namely, eternal life. It is through the mercy of the Lord Jesus Christ that his life is atoned and it is the mercy of Christ to which we are exhorted to look. There is also set forth in this part of the letter the danger of stumbling and the necessity of divine strength to prevent the Christian from apostasy. Many other passages of the New Testament warn believers against departing from the faith. At the same time he sets forth in unmistakable terms the ability and readiness of God to protect his people, so that none need to fall but all may be safely kept in the fear and love of God. The greatness of God is set forth in unmistakable terms. The final doxology represents God under four different terms, significant of highest greatness and glory. This word "glory" has different meanings in different passages, but its general meaning is a splendor which manifests itself in some way. It has been fitly translated "manifested splendor." God is represented as possessing majesty. This may refer to exaltation of character, elevation in position above all others. He is represented as having dominion. This refers particularly to government. He is King and Ruler of the world. All nations are under his sway. All kings are subject to his rule. Coupled with dominion God is always represented as having power. Power may be directed for either good or bad ends. God's power is directed to the highest ends. Eternity is ascribed to him and also to the Son. The language here is very expressive, "before all time and now and for evermore." The first clause carries the thought back to the eternal past, the second covers all that may be known under the "now," and the last clause covers all coming time. So that the past, present, and future belong to God. God in the teaching of Jude is all glorious, all majestic, with universal dominion, absolute power, eternity of being. These great characteristics are but the expression of God's boundless love.

ARCHÆOLOGY AND BIBLICAL RESEARCH**THE TOMB OF QUEEN TYI**

EGYPT continues to be the scene of unusual activity in the field of excavation and archæology. The rapidity with which fresh specimens are brought to the New Museum at Cairo is surprising and extremely gratifying to all students of Egyptology. As might be expected, most of the objects unearthed are from tombs and burial places in the valley of the Nile. No people were more jealous of the sanctity of the tomb or took greater precautions for the protection of the body after death than the ancient Egyptians. No expense was spared nor labor avoided which could defy the intrusion of grave robbers, and yet no tombs have been so ruthlessly invaded in all ages of the world from gray antiquity to our own century as those in the land of the Pharaohs. Grave robbing has ever been a fine art in this land of magnificent sepulchers. The explanation is easy, for were not the costly sepulchral furniture, the gold, the precious stones wrought into mummy cloths and coffins, as well as the golden trinkets of all description deposited in the coffins and tombs, strong temptations to ghoulish practices? The robbing of a tomb in ancient Egypt might be compared to the robbing of a bank in modern times. Indeed, it is said that even the undertakers while preparing the body for its last resting place were skilled in abstracting objects from the remains of those intrusted to them professionally.

In recent years the fellahin, or Egyptian peasants, have vied with the scientific explorer in digging for treasure and in getting possession of the valuables which had escaped the tomb despoilers of antiquity. The fellahin, fully aware of the commercial value of objects of real antiquity, are always on the alert, and notwithstanding the great watchfulness of the Egyptian officials, often get possession of many a valuable specimen. The discovery of the Tel-el-Amarna tablets by a peasant woman is a noted example. The scientific excavator, working, it is true, in the interest of knowledge, is the most ruthless of all grave robbers, for nothing is allowed by him to pass unnoticed. He makes a clean thing of it. Not a shred of mummy cloth, or any article buried with the dead, is left to tempt another set of raiders. Every piece of stone, metal, wood, and even the very dust of ages is subjected to the most careful scrutiny—yes, everything is carted away. A correspondent in a recent number of *The Nation*, writing on the spot, has some very interesting observations on the work now going on in the Nile Valley. Among other things he says: "At one of the great excavations which I visited a vertical section seventy feet deep had been cut through the burial places of six successive civilizations, terminating with the Greek, Roman, Coptic, and recent. Skulls grinned at us from every corner, limb bones lay about in profusion; at one point twenty or more coffins were huddled side by side."

What a splendid way for studying history! The bones and skulls thus unearthed are subjected to the most accurate scientific observation; so, too, are all the objects in the several strata. The skilled archæologist, having already classified the various objects, is tolerably satisfied as to the chronological order. Here for the past few years have toiled the leading archæologists of Europe and America so as to force the silent tombs to yield up their ancient secrets. No sooner is an object found than it is photographed and studied. Thus in case of loss either by exposure to the air, careless handling, or theft, or what not, scholars everywhere have the satisfaction of having a very correct description as well as an exact reproduction.

It is very gratifying to the United States that among the best workers in Egypt today are a number of those exploring in the interest of the museums of our own country. The best known of these are Professor Breasted, of the University of Chicago, Dr. Reisner, and Dr. Lythgoe, both alumni of Harvard, the former working for his alma mater and the Boston Museum of Arts, the latter under the direction of the Metropolitan Museum of New York. These gentlemen, having an experience of several years and very enthusiastic, are thoroughly equipped for their tasks.

From the very nature of things luck or chance plays an important rôle in excavations, for no one can tell beforehand what spot may or may not contain rich treasure. Though many have done, during the past few years, yeoman service, it will be readily conceded by all that Theodore M. Davis, of New York, favorably known to students of Egyptology, has added more laurels to his already brilliant garland than any other in his field of work. Our readers will recall that he discovered at Thebes in 1904 the tomb of Tua and Ua, the parents of Queen Tyl, the mother of Amen-hotep IV, often known as the "Heretic King." Encouraged by the extraordinary rich find in that tomb, Mr. Davis, with the coöperation of Mr. E. R. Ayrton, made a thorough examination of the adjacent ground in the Valley of the Tombs of the Kings. These efforts were crowned with success, for early this year they came upon another royal tomb far eclipsing the grandeur of that of Tua and Ua. This was none other than the tomb of Tyl, the most celebrated queen of Egyptian history. Though Tyl had returned with her son, the king, from Thebes to the new capital at El-Amarna, where the latter died and was buried, she, for some reason, was interred near the tomb of her parents at Thebes, and not with her son at the new capital. Her royal sepulcher is a large, square room, cut out of the solid rock, and like most tombs in this vicinity, is reached by a series of steps. The dust of ages to the depth of twenty feet had gathered over the sepulcher. Water had in some way percolated the rocks above. This accounts for the condition of many of the articles found in the tomb. Some of the wooden objects and the mummy itself had been greatly damaged; the latter fell to pieces when subjected to an examination on the twenty-sixth day of last January. Otherwise, if Mr. Davis's opinion be correct, the tomb when opened by him a few weeks ago was in precisely the same condition as when, millenniums before, it

had been left by the Theban priests, who had broken into it, in order to wreak their vengeance upon the memory of a king who had been such a disturbing element in the religious circles of ancient Egypt, and who, temporarily at least, had changed the state religion from polytheism to monotheism, that is, to the worship of the sun or solar disk.

The tomb of Queen Tyi reveals a wonderful state of affairs. Though broken into and profaned, it was not for the purpose of robbery. Though this tomb was exceedingly rich in its furnishings, in gold, jewels, and precious stones—for no tomb so far discovered has yielded so much valuable treasure—it does not seem that a single object of value has been taken. When Mr. Davis opened the tomb the entire floor was literally covered with gold leaf, gold plate and other costly articles. Desecration was written on every side, and yet no trace of robbery could be found. It has been conjectured that this sepulcher with all its rich contents was regarded by the Theban priests as unclean or polluted, for no doubt all therein had been dedicated to a god or gods hostile or foreign to their pantheon. Be that as it may, it is quite clear that the object of breaking into this tomb was not robbery but a desire to erase the memory and name of Amen-hotep IV from the annals of history. Tyi's mummy had been turned over in order to make it possible to cut out the name of her son, engraved on the gold sheet upon which her body rested. So too every place where the name of Amen-hotep IV had been inserted or engraved was cut out or mutilated. The figure of the king had likewise been destroyed, though that of his mother remained unmolested. It is also a well-known fact that the grave of Amen-hotep IV at El-Amarna was desecrated and that the mummy itself was torn to shreds. Thus it has been inferred that the object in both tombs was to blot out all traces of a king who had wrought such a havoc in the religion of his subjects. But someone may ask, why destroy the memory of the king and not that of his mother too, who had so influenced her son? The answer to this can only be a matter of conjecture. Queen Tyi was a foreigner, probably a Semite, who, when she came to Egypt, brought with her the religion of her fathers, just in the same way that the foreign wives of Solomon introduced their gods and modes of worship to Jerusalem. As in Judea, so in Egypt too such a course must have been exceedingly distasteful to all orthodox priests. We can easily conceive of such toleration. When, however, the king himself forsook the gods of his fathers and attempted to force the introduction of foreign worship, no wonder that there was a popular uprising, inspired by the influential priests of Thebes. Rebellion against such innovation was perfectly natural, and when the monarch was dead nothing less than a complete obliteration of his name and memory could satisfy the religious zeal of the priests in their effort to reestablish the ancient faith which had been temporarily superseded.

There are several things in the tomb of Tyi which favor the conclusions already accepted by some of the best Egyptologists, namely, that Queen Tyi could not have been of Egyptian origin. We find no sarcophagus, as is usually found in Egyptian tombs, but instead there was an elaborate catafalque. It was on this canopied platform that the

mummy was deposited. The sides of this structure were richly adorned with gold plate and inscribed with many hieroglyphs, enumerating the glorious deeds and virtues of Queen Tyl. The worship of the solar disk is prominently brought out, in much the same designs as those found at El-Amarna. This catafalque bears abundant evidence of the priests' wrath, who had broken into the tomb. Many of the boards used in its construction had been wrenched from their places and laid up against the sides of the tomb. The gold-encrusted bier on which the coffin had rested was in a very dilapidated condition, though the coffin itself, a superb example of the jeweler's work, remained intact; we say jeweler's work because the wood of the coffin is "entirely covered with a frame of gold inlaid with lapis-lazuli, cornelian and green glass." The mummy, wrapped up in sheets of gold, the bracelets and necklace of the same metal, but richly inlaid with costliest jewels, as well as several other articles in the tomb, bear eloquent testimony to the love of the king for his mother, for two inscriptions inform us that the sepulcher, with all its furnishings, was the gift of Khu-en-aten, or Amen-hotep IV. Perhaps the most interesting of all the objects discovered in the tomb is an Egyptian crown, which no doubt had been worn by Tyl herself. This, too, is of solid gold, without any additional ornamentation. "It is at once simple and exquisitely fashioned, and represents the royal vulture holding a signet-ring in either talon, while its wings surround the head and are fastened to the tips behind by a pin." Other objects of rarest value were four portraits of the queen of exquisite workmanship on alabaster. These served as covers for the four canopic jars, common in Egyptian tombs, which were made to hold the principal intestines of the deceased. Here, too, we see a departure from the orthodox Egyptian customs, which required that each of the four canopic jars should be covered with the head of one of the four deities ruling the nether-world. Khu-en-aten, who was responsible for the furniture of this grave, replaced the heads of the four gods by four beautifully carved portraits of his mother, Queen Tyl. Mr. Davis and those most competent to judge regard these carved heads as the most perfect specimens of the plastic art so far discovered among the art treasures of ancient Egypt. Maspero, the director of the Museum at Cairo, being so pleased with this last discovery of Mr. Davis, has presented the successful excavator with one of these canopic jars. Some museum in the United States may, therefore, become the ultimate possessor of this unique specimen.

There are many other objects of less value, such as articles in falence, vases, ring-stands, toilet-boxes, etc. One of these smaller vases is of exquisite design and workmanship, equaling anything of the kind in Greek art.

FOREIGN OUTLOOK

SOME LEADERS OF THOUGHT

Henri Monnier. There is little room for doubt that Jesus is and has been considered too exclusively as a problem. And yet, unless we are to stultify our intellects, Jesus must be in some measure a problem to every educated Christian. Monnier feels this, and tries to deal with the practical issues of the intellectual apprehension of Jesus. The study of Jesus as a problem is tributary to the influence of Jesus in the life of the world. What he has to say on this subject may be found in his *La Mission Historique de Jésus* (The Historical Mission of Jesus), Paris, Fischbacher, 1906. We cannot say that Monnier has helped us to a self-consistent view of Jesus. He has given utterance to the strangest contradictions relative to him. For example, he holds to the preëxistence of Christ, founding upon that fact his marvelous understanding of religious truth, yet he seems to find in the apocalyptic ideas of the time of Jesus the source of the ideas of Jesus himself. Both of these things cannot be true. Of course, if we make his preëxistence the cause of his religious insight, we seem to rob him of true humanity by disallowing that he was in any true sense the product of his time. On the other hand, if we allow that he received any considerable portion of his ideas from his age, we seem to deny the special divine source of his knowledge. Both ideas seem to be necessary if we are to preserve both his deity and his humanity. Nevertheless, we cannot combine them as Monnier does. The only way by which they can be combined is some form of *kenosis*. And, in fact, whatever theoretical objections may be urged against the *kenosis*, that doctrine is necessary if we are to hold at once to the preëxistence of Christ and to the portraiture of him as given in the Gospels. At still another point Monnier seems to be in error, although he is in accord with the majority of scholars. He thinks that Jesus anticipated his own second coming in clouds of glory in the very near future. He will not allow that this was not the thought of Jesus himself but merely the understanding of his words on the part of his disciples. Yet, if we leave out of account what we find on the second advent outside the reported words of Jesus, those words can be made to apply to no event much later than the destruction of Jerusalem, and the event must, in the nature of the case, be a spiritual one. The only difficulty in the way of this interpretation is found in the words concerning the coming in the clouds of heaven, etc. But by all analogy those words cannot be taken literally, but must be regarded as the figurative clothing of a spiritual reality. This particular form of the spiritualistic interpretation of the apocalyptic words of Jesus is not a subterfuge designed to escape thinking of Jesus as in error, though it does save him from this, but grows out of the very words of Jesus compared with the actual facts of history. On the whole, however, Monnier stands for a sane interpretation of the

gospel records relative to Jesus. To him Jesus is final authority on religion and morals, and his gospel will never be superseded. When men of today, with hobbies to ride, complain that Jesus did not forestall the necessity of modern discussion, Monnier points out that all that is worthy in modern social progress is the direct result of the life and teachings of Jesus, although he did not deal with our problems in a direct way. In this sense of the words Monnier's position is true, that it is not the historical Christ but the spirit that goes out from him and pervades human hearts that is the true conqueror of the world. Still, while in a sense it is true it is in a larger sense false. The spirit of Jesus is the all-important fact concerning Jesus, as the spirit of anyone else is, but in no case can we think of the spirit of anyone except in connection with the person himself.

Ernst Troeltsch. Ours is an age in which the most startling propositions are announced, and it must be said that generally they are untenable in proportion as they are revolutionary of previous thought. Of this Troeltsch is an illustration. He has recently contributed a section to a general work by several authors on the subject of the civilization of our day, his subject being *Die Bedeutung des Protestantismus für die Entstehung der modernen Welt* (The Significance of Protestantism for the Beginning of the Modern World). He has published the substance of this in a separate pamphlet of 66 pages through R. Oldenbours, München. Troeltsch begins by showing how divergent are the estimates of Romanists and Protestants, and then raises the question what is meant by the term "Protestantism." Answering, he says we must distinguish between old and new Protestantism. New Protestantism arose out of the eighteenth century and is itself a part of modern civilization. Old Protestantism can be regarded as only one of the causes of the new. Old Protestantism was a part of the civilization that rested upon a strict ecclesiastical supernaturalism, an immediate authority capable of being clearly distinguished from earthly authority, and sought to establish this civilization of the middle ages more firmly than was possible to the hierarchical institution of that period. The authority of the Bible was able to confirm this more thoroughly than the authority of the bishops and the Pope. Old Protestantism is also to be distinguished from the humanistic, historical, philologic-philosophical theology and from several other phenomena of that same general period. Under such circumstances it is plain, thinks Troeltsch, that old Protestantism could not have prepared the way for the modern world. On the other hand, it appears as the renewal and strengthening of the old civilization based on authority. Its influence in forming the modern world is therefore indirect, and in many cases contrary to the wish and expectation of the old Protestants. Therefore Troeltsch thinks that as we cannot find in old Protestantism the conditions which could have led to the production of the modern world, those conditions must be sought in forces existing prior to, or, at any rate, independent of, the Reformation, such as pietism,

rationalism, and, above all, the idealism of the classic poets and philosophers. This judgment of old Protestantism is certainly quite the reverse of that hitherto held by its friends and foes. It appears that Troeltsch has confused spirit and form, sowing and reaping. There can be no doubt that early Protestantism held fast to forms then regarded as essential; but it is equally certain that the principles of Protestantism were in contradiction to those forms. In time they were certain to result in emancipation. Troeltsch has committed the error of regarding the forms into which the organized life of Protestantism was early cast as Protestantism, whereas the principles of individual liberty of interpretation, and of the direct responsibility of the individual to God, were the very substance of Protestantism. He has also failed to discern that the full fruition of a seed cannot be expected at once. Luther and the men of his time did not carry out consistently all the implications of their own doctrines. That was impossible in the nature of things. Those implications were not then seen. Indeed, only the more discerning see them now, and of those who see them few would be willing to put them into effect at once. True, the early forms have no doubt had the effect of retarding the triumph of the principles; and these forms had to be bombarded by hostile forces before they could be broken down. In this sense, and in this alone, did rationalism prepare the way for new Protestantism. It simply helped old Protestantism to break its fetters and gradually to show itself in its true light.

RECENT THEOLOGICAL LITERATURE

Völkerpsychologie. Eine Untersuchung der Entwicklungsgesetze von Sprache, Mythos und Sitte. Zweiter Band: Mythos und Religion. Erster Theil. (The Psychology of Peoples. An Investigation of the Laws of Development of Language, Myth, and Customs. Second Volume: Myth and Religion. First Part.) By Wilhelm Wundt. Leipzig, W. Engelmann, 1905. The portion of the great work of which mention is here made falls into three chapters dealing respectively with The Phantasy, The Phantasy in Art, and The Myth-building Phantasy. As this third chapter has to do with the myth-building phantasy as it is related to religion, we will give the main points of this chapter only. Wundt takes up first mythological theories, or theories of mythology. This he treats first under the head of constructive mythology. He classes as constructive all such theories as hold that alleged primitive phenomena, such as fetishism, are a degeneration from a purer conception of God; also what he calls the theory of progress, which follows, for example, such orders as fetishism, polytheism, and monotheism; also the naturalistic theory with its soul myths and nature myths. All these "constructive" theories he regards as in some measure unsatisfactory. He next discusses the symbolical theory, according to which the myth is in reality akin to poesy and specific mythological ideas are closely related to poetical metaphors. This is the theory which makes the myth the symbolical

dress of religious ideas. Wundt regards all this as too unclear for scientific value. Then he takes up what he calls the rationalistic theory, according to which the myth is the naive treatment of theoretical or practical problems, thus making mythology a kind of primitive science. Next he considers the theories of analogy, migration, illusion, and suggestion. The migration theory is rejected on the ground that it is a phase of rationalism, according to which religious ideas were somehow or other invented by priestcraft. This, in turn, connects itself easily with the idea that such an invention took place at some place and then spread itself from that place over the whole human race. This theory, therefore, supports the doctrine that religion cannot be understood as the result of a universal peculiarity of human nature. But it is an established fact that the peculiarities of human phantasy, and the feelings and emotions which influence it, are, in their most essential elements, alike in men of all regions and countries, and that, therefore, no migration theory is necessary for the explanation of the similarity of all basic mythological ideas. Turning now to the positive side, Wundt gives us a preliminary discussion of his own view of the psychology of the myth. He notes here that whatever the differences of the theory of mythology may be they agree that the tendency to personify is an element in all mythological thinking, which clothes its objects with all the psychical capabilities belonging to human beings, such as perception, sensibility, volition. Another quality of mythological thinking is that it gives reality to its objects. Original creations of the myth-building phantasy are conceived as objective realities, not as subjective ideas merely. Primitive men regard their visions of human beings in dreams as the doubles of the human beings themselves, that is, as the souls of these human beings. This is the simplest of all the psychical factors of myth-building. It is the prime mover of all the rest. But immediately connected with it is the factor of association. This modifies the real impressions in the most manifold ways according to earlier or later experiences, departing farther and farther from the original, but without the slightest conception that this mental product is not an actual experience. This factor of association is unhindered by the ordinary connections of our thought. This leads to personification, as referred to above, in proportion as the association is unhindered.

Hegel, Haecel, Kossuth und das zwölfte Gebot. Eine kritische Studie (Hegel, Haecel, Kossuth and the Twelfth Commandment). By O. D. Chwolson. Vieweg und Sohn, Braunschweig, 1906. The author of this book is a professor in the Imperial University in Saint Petersburg. He has received European recognition as one of the ablest living writers on physics. Certain parts of this book, therefore, are worthy of the attention of all thoughtful readers. The book is primarily a discussion of the mutual approaches of philosophy and natural science. They really have much in common, and this was recognized some years ago with the hope that they would unite in the conquest of the world. This hope has been disappointed, and in its stead we have at present mutual con-

tempt and bitterness. Chwolson sums up his opinion as to the causes of this when he says that before one takes up his pen to write on a subject far removed from his own specialty he ought to study that subject with great diligence and conscientiousness. He thinks this "twelfth commandment"—"Thou shalt not write upon any subject without understanding it"—has been ignored, and hence the conflict above mentioned. He thinks that Haeckel in particular has been guilty in this respect. In examining Haeckel's *Riddle of the Universe* Chwolson strives to keep the twelfth commandment. He declines to discuss the problem of monism as championed by Haeckel because he has not studied it sufficiently to pronounce upon it. So he confines himself to those points in the *Riddle* which he has studied, reflected upon, and taught, for thirty years. The study of the *Riddle* has led to an unexpected result, namely, that so far from having a subordinate place his specialty was one of the fundamental elements of Haeckel's book. So he undertook to test everything in the book which pertained to physics. He did this in order to ascertain whether Haeckel had obeyed the twelfth commandment or whether he ventured to write about things he did not understand. He felt that by this examination he could probably decide whether Haeckel had obeyed or ignored this commandment, and so discover a clue to the true worth of what Haeckel said in treating of the historical, social, religious, and philosophical problems, in short of all not strictly biological problems, in the book. The outcome was most disastrous to the reputation of Haeckel for intellectual honesty. Chwolson finds that everything that Haeckel says in his treatment of questions of physics is false, rests upon misunderstanding, and betrays an almost incredible ignorance of the very elements of the subject. Even of the law which he himself proclaims as the guiding star of his philosophy he does not possess the knowledge of a school boy. Chwolson recognizes fully the ability of Haeckel in the field of biology; but deplores his entrance into a field with which he is unacquainted. In giving us this exposé of Haeckel's conscienceless proceeding in the *Riddle* on the subject of physics Chwolson has but done what philosophers, historians, biblicists, and theologians have done in their respective departments. Haeckel has employed his great reputation as a biologist to enforce among the half-educated his assaults upon Christianity. And the worst of it is that when his errors have been pointed out by specialists in each of these departments he has gone right on publishing edition after edition without any retractions. Surely there is as much need for obedience to the twelfth commandment as to any of the others.

RELIGIOUS AND EDUCATIONAL

Independent Catholics. Besides the Old Catholics there is a small denomination known as the Christian Catholics of Switzerland. They are doing a good work along general Christian lines. In Austria the Old Catholics are prospering. According to the report at the twenty-third synod, held in Gratz, August 15, 1906, the number of accessions

during the year was 2,589, and the number leaving the communion was 505, most of whom were connected with a single congregation in Prague in which an agitation in favor of union with the Russian-Orthodox Church caused many losses. From the beginning of the "Away from Rome" movement to the end of the year 1905 the number uniting with the Old Catholics is 10,817, the whole number of Old Catholics in Austria being now 23,000.

A Herrnhut Missionary on Islam. At a "mission week" held in Herrnhut in October, 1906, Dr. Lepsius declared that Islam is not an independent religion but a Jewish-Christian sect. Gnosticism bridged the way from Christianity to Islam. The Koran contains nothing of religious value not found in the Old and New Testaments, or in Jewish legends. Islam is still making conquests and thus hinders the spread of Christianity. One of the gigantic tasks of the Christian Church is to overcome this mighty force. This can be accomplished only by the aid of the Foreign Missionary Societies. There is no need of new societies for the purpose. The way to prevent the progress of Islam among heathens is to Christianize the heathen before Islam comes to them. In the direct attack upon Islam we have to do with a rationalistic theology, which we can overcome only as and when we can overcome rationalism at home. This view was not universally accepted by those present and created lively discussion.

Italian Christian Democrats. When it was proposed that they should hold a congress the Pope issued a bull forbidding it. But the congress was held in Milan in September, 1906. Count Gallorati-Scotti opened the congress with an address in which he said that he knew that the members of the Christian Democratic party were regarded as rebels; but they were not rebels against the essence of the dogmas of the Church, nor against the hierarchical authority in its divine mission on earth, nor yet against the commands of the Church. But they did rebel against that perverted conception of authority which undertook to mix in the national life; and against the ignorance which would hold the activities of a nation within ancient and outworn forms. Don Cervini declared that the doctrine of obedience which was taught the young led to inaction, and to hesitation when the crises of life came on. Instead he would have the young taught a genuine love for mankind, which left each individual free to exercise his own judgment in each case. When it is remembered that Don Cervini is one of the clergy the meaning of such language becomes more significant.

GLIMPSES OF REVIEWS AND MAGAZINES

AN exceptionally interesting issue of *The Bibliotheca Sacra* (Oberlin, Ohio) was the April number of that able quarterly. The first article, by Albert H. Currier, on "The Value and Uses of the Imagination in Preaching" urges the use of more illustrations in the pulpit, quoting from Henry Ward Beecher the following testimony given in the later years of his life: "While illustrations are as natural to me as breathing, I use fifty now to one in the early years of my ministry. I developed a tendency that was latent in me and educated myself in this respect; and that, too, by study and practice, by hard thought and by a great many trials, both with the pen, and extemporaneously by myself when I was walking here and there. Whatever I have gained in that direction is largely the matter of education."

From Maclaren, of Manchester, two samples of the art of illustrating are given: The first is concerning Paul's method of dealing with evil customs (which was also Christ's method): "Paul never said a word to encourage any precipitate attempts to change externals. He let slavery, he let war alone. . . . He believed in the diffusion of the principles which he proclaimed and the mighty name which he served as *able to girdle the poison-tree and take the bark off it, and that the rest—the slow dying—might be left to the work of time.*" The second illustration is used to explain the potential good in things painful and to show how all things may work together for good to them that love God: "A true appreciation of all outward good and a charm against the bitterest sting of outward evils are ours . . . when we have learned to look upon our work as primarily doing His will, and upon all our possessions primarily as means for making us like himself. Most men seem to think they have gone to the very bottom of the thing when they have classified the gifts of fortune as good or evil, according as they produce pleasure or pain. But that is a poor, superficial classification. It is like taking and arranging books by their bindings. . . . The only question worth asking in regard to the externals of our life is—how far does each thing help me to be a good man? . . . How far does it make me capable of larger reception of greater gifts from God? What is its effect in preparing me for that world beyond? . . . To care whether a thing is painful or pleasant is as absurd as to care whether the bricklayer's trowel is knocking the sharp corner off a brick, or plastering mortar on the one below it before he lays it carefully on its course. *Is the building getting on?* That is the one question that is worth thinking about." The article truly says that the preacher should exhibit religion in all its attractiveness, because many persons have such misconceptions of it that, instead of being drawn to Christ and the life he calls them to, they are repelled from him and from the Christian life. Phillips Brooks is named as a preacher who made Christianity appear glorious. In his sermons the gospel is seen to be the most splendid thing in the world. The most heavenly motives

are brought to bear on the humblest duty, and not a fact or duty of life but is glorified by this heavenly light. Preaching on the text, "The truth shall make you free," and showing men that Christianity calls them to freedom and dignity and worthy living instead of to bondage and a contracted, meager, unattractive life, he says: "A man puts aside some sinfulness. He has been a drunkard, and he becomes a sober man. He has been a cheat, and he becomes a faithful man. He has been a liar, and he becomes a truthful man. He has been a profligate, and he becomes a pure man. What has happened to that man? Shall he simply think of himself as one who has entered upon a course of self-denial? Nay, it is self-indulgence that he has really entered upon. He has risen and shaken himself like a lion, so that the dust has fallen from his mane, and all the great range of that life which God gave him to live lies before him. This is the everlasting inspiration. . . . Oh, how this world has perverted words and meanings that the mastery of Jesus (which one accepts when he becomes a Christian) should seem to be the imprisonment and not the enfranchisement of the soul! When I bring a flower out of the darkness and set it in the sun, and let the sunlight come streaming down upon it, and the flower knows the sunlight for which it was made and opens its fragrance and beauty; when I take a dark pebble and put it into the stream and let the silver water go coursing down over it and bring forth the hidden color that was in the bit of stone—opening the nature that is in them—the flower and stone rejoice. I can almost hear them sing in the field and in the stream. What then? Shall not man bring his nature into the fullest illumination, and surprise himself by the things that he might do? Oh, the way in which we fail to comprehend, or, when we do comprehend, deny to ourselves the bigness of that thing which it is to be a man, to be a child of God!" Such preaching casts a transfiguring light upon the religion of Christ and makes men feel in regard to it like Peter on the Mount of Transfiguration, happy to be there and desirous of abiding there in lasting tabernacles of peace and joy.

In the same number of *The Bibliotheca Sacra* Rev. A. A. Berle scores the inefficiency and obstructiveness of the lay officials of some churches. He says that the minister who succeeds must often do so in spite of the men associated with him as church officers. He must often accomplish needed and useful results by steering round the selfishness, and jealousies, and prejudices, and caprices of the officials of his church. He thinks few institutions are managed so stupidly as many churches are, and quotes Bishop Lawrence, of Massachusetts, as having said that if all the committees that manage the churches were to resign, and the minister alone were made the supreme manager, most of the Episcopal churches of Massachusetts would be better managed than they are at present. Dr. Berle's feeling and pungent remarks on this painful subject recall a bolsterous and rollicking skit on the same topic which appeared once upon a time in an American magazine. Because of its rich irony, and for the enlivening of languid midsummer days, we venture to reproduce it here; believing that ministers and laymen of the sort that read *THE METHODIST REVIEW* will read it with a kindly feeling toward J. P.

Wamsley, this outside collateral reading to Dr. Berle's article in *The Bibliotheca Sacra*, and will agree that it would be wholesome if some such shrewd, sensible, genial, breezy, and businesslike worldling as Mr. Wamsley could be turned loose in some official meetings on church premises. Here it is with all its rough colloquialisms, in the dialect of the sociable and satirical travelling man.

WAMSLEY'S AUTOMATIC PASTOR

"Yes, sir," said the short, chunky man, as he leaned back against the gorgeous upholstery of his seat in the smoking compartment of the sleeping car. "Yes, sir, I knew you was a preacher the minute I laid eyes on you. You don't wear your collar buttoned behind, nor a black thingumbob over your shirt front, nor Presbyterian whiskers, nor a little gold cross on a black silk watch-chain; them's the usual marks, I know, and you hain't got any of 'em. But I know you just the same. You can't fool J. P. Wamsley. You see, there's a peculiar air about a man that's accustomed to handle any particular line of goods. You can tell 'em all, if you'll just notice any of 'em—white-goods counter, lawyer, doctor, travellin' man, politician, railroad. Every one of 'em's got his sign out, and it don't take a Sherlock Holmes to read it neither. It's the same way with them gospel goods. You'll excuse me, but when I saw you come in here and light a cigar, with an air of I-will-now-give-you-a-correct-imitation-of-a-human-being, I says to myself: 'There's one of my gospel friends.' Murder will out, as the feller says.

"Experience, did you say? Well, I guess, yes. I've had considerable. Didn't you never hear of my great invention, Wamsley's Patent Automatic Pastor, Self-feedin' Preacher, and Lightnin' Caller? Say, that was about the hottest scheme ever! I'll tell you about it.

"You see, it's this way. I'm not a church member myself—believe in it, you know, and all that sort of thing. I'm for religion strong, and when it comes to payin', I'm right there with the goods. My wife is a member, and a good one; in fact, she's so blame good that we average up pretty well. Well, one day they elected me to the board of trustees at the church, bein' as I was the heaviest payer, I suppose. I kicked some, not bein' anxious to pose as a pious individual, owin' to certain brethren in the town, who had a little confidential information on J. P. and might be inclined to get funny. But they insisted, allowin' that me bein' the most prominent and successful merchant in the town, and similar rot, I ought to line up and 'help out the cause,' and so on; so, finally, I give in. Well, I went to two or three of their meetin's, and, say, honest, they were the fiercest things ever."

The minister smiled knowingly.

"You're on, I see. Ain't those official meetin's of a church the limit? Once I went—a cold winter night—waded through snow knee deep to a giraffe—and set there two hours, while the brethren discussed whether they'd fix the pastor's back fence or not—price six dollars! I didn't say anythin', bein' sort o' new, you know, but I made up my mind that next time I'd turn loose on 'em if it was the last thing I did. I says to my

wife when I got home, 'Em,' says I, 'if gittin' religion gives a man softenin' of the brain, like I see it workin' on them men there tonight, I'm afraid I ain't on prayin' ground an' intercedin' terms, as the feller says. The men in that bunch tonight was worth over eight hundred thousand dollars, and they took eleven dollars and a half's worth o' my time chewin' the rag over fixin' the parson's fence. I'm goin' to bed,' I says, 'and if I shouldn't wake up in the mornin', if you should miss Petty in the mornin', you may know his vital powers was exhausted by the hilarious proceedin's of this evenin'.'

"But I must get along to my story, about my automatic pastor. One day the preacher resigned—life probably hector'd out of him by a lot o' cheap skates whose notion of holdin' office in church consisted in cuttin' down expenses and findin' fault with the preacher because he didn't draw in sinners enough to fill the pews and pay their bills for 'em. When it come to selectin' a committee to get a new pastor I butted right in. I had an idea, so—me to the front, leadin' trumps and bangin' my cards down hard on the table. Excuse my gay and festive reference to playin' cards, but what I mean is, that I thought the fullness of time had arrived and was a hollerin' for J. P. Wamsley. Well, sir, it was right then and there I invented my automatic pastor, continuous revolvin' hand-shaker, and circular jolly-hander. I brung it before the official brethren one night, and explained its *modus operandi*. I had a wax figger made by the same firm that supplies me with the manikins for my show windows. And it was a peach, if I do say it myself—tall, handsome figger, benevolent face, elegant smile that won't come off, as the feller says—Chauncey Depew spinnage in front of each ear. It was a sure Lu-lu.

"'Now,' I says to 'em, 'gentlemen, speakin' of pastors, I got one here I want to recommend. It has one advantage anyhow: it won't cost you a cent. I'll make you a present of it, and also chip in, as heretofore, toward operatin' expenses.' That caught old Jake Hicks—worth a hundred thousand dollars, and stingier 'n all git-out. He leaned over and listened, same as if he was takin' 'em right off the bat. He's a retired farmer. If you'll find me a closer boy than a retired farmer moved to town, you can have the best plug hat in my store. 'You observe,' I says, 'that he has the leadin' qualifications of all and comes a heap cheaper than most. He is swivel mounted; that is, the torso, so to speak, is pinioned onto the legs, so that the upper part of the body can revolve. This enables him to rotate freely without bustin' his pants, the vest bein' disconnected with the trousers. Now, you stand this here, whom we will call John Henry, at the door of the church as the congregation enters, havin' previously wound him up, and there he stays, turning around and givin' the glad hand and cheery smile, and so doth his unchangin' power display as the unwearied sun from day to day, as the feller says. Nobody neglected, all pleased. You remember the last pastor wasn't sociable enough, and there was considerable complaint because he didn't hike right down after the benediction and jolly the flock as they passed out. We'll have a wire run the length of the meetin' house, with a gentle slant from the pulpit to the front door, and as soon as meetin's over, up goes John

Henry and slides down to the front exit, and there he stands, gyratin' and handin' out pleasant greeting to all—merry Christmas and happy New Year to beat the band. Now, as for preachin', I continued, 'you see all you have to do is to raise up the coat-tails and insert a record on the phonograph concealed here in the back of the chest, with a speakin' tube runnin' up to the mouth. John Henry bein' a regular minister, he can get *The Homiletic Review* at a dollar and a half a year; we can subscribe for that, get the up-to-datest sermons by the most distinguished divines, get some gent that's afflicted with elocution to say 'em into a record, and on Sunday our friend and pastor here will reel 'em off fine. You press the button—he does the rest, as the feller says.'

"How about callin' on the members?" inquires Andy Robison.

"Easy," says I. 'Hire a buggy of Brother Jinks here, who keeps a livery stable, at one dollar per P. M. Get a colored man to chauffeur the pastor at fifty cents per same. There you are. Let the boy be provided with an assortment of records to suit the people—pleasant and sad, consolatory and gay, encouragin' or reprov'in', and so forth. The colored gentleman drives up, puts in a cartridge, sets the pastor in the door, and when the family gets through with him they sets him out again. There are, say, about three hundred callin' days in the year. He can easy make fifteen calls a day on an average—equals four thousand five hundred calls a year, at \$450. Of course, there's the records, but they won't cost over \$50 at the outside—you can shave 'em off and use 'em over again, you know.'

"But there's the personality of the pastor," somebody speaks up. 'It's that which attracts folks and fills the pews.'

"Personality, shucks!" says I. 'Haven't we had personality enough? For every man it attracts it repels two. Your last preacher was one of the best fellers that ever struck this town. He was a plum brick, and had lots o' horse sense, to boot. He could preach, too, like a house afire. But you kicked him out because he wasn't sociable enough. You're askin' an impossibility. No man can be a student and get up the rattlin' sermons he did, and put in his time trottin' around callin' on the sisters.'

"Now, let's apply business sense to this problem. That's the way I run my store. Find out what the people want and give it to 'em, is my motto. Now, people ain't comin' to church unless there's somethin' to draw 'em. We've tried preachin', and it won't draw. They say they want sociability, so let's give it to 'em strong. They want attention paid to 'em. You turn my friend here loose in the community, and he'll make each and every man, woman and child think they're it in less'n a month. If anybody gets disgruntled, you sic John Henry here on 'em, and you'll have 'em come right back a-runnin', and payin' their pew rent in advance. Then,' I continued, 'that ain't all. There's another idea I propose, to go along with the pastor, as a sort of side line. That's tradin' stamps. Simple, ain't it? Wonder why you never thought of it yourselves, don't you? That's the way with all bright ideas. People drink soda water all their lives, and along comes a genius and hears the fizz, and goes and invents a Westinghouse brake. Same as Newton and the apple, and

Columbus and the egg, as the feller says. All you have to do is to give tradin' stamps for attendance, and your church fills right up, and John Henry keeps 'em happy. Stamps can be redeemed at any store. So many stamps gets, say a parlor lamp or a masterpiece of Italian art in a gilt frame; so many more draws a steam cooker or an oil stove; so many more and you have a bicycle or a hair mattress or a what-not; and so on up to where a hat full of 'em gets an automobile. I tell you when a family has a what-not in their eye they ain't goin' to let a little rain keep 'em home from church. If they're all really too sick to go, they'll hire a substitute. And I opine these here stamps will have a powerful alleviatin' effect on Sunday sickness. And then, 'I went on, waxin' eloquent, and leanin' the pastor against the wall, so I could put one hand in my coat and gesture with the other and make it more impressive, 'and then,' I says, 'just think of them other churches. We won't do a thing to 'em. That Baptist preacher thinks he's a wizz because he makes six hundred calls a year. You just wait till the colored brother gets to haulin' John Henry here around town and loadin' him up with rapid-fire conversations. That Baptist gent will look like thirty cents, that's what he'll look like. And the Methodists think they done it when they got their new pastor, with a voice like a bull o' Bashan comin' down hill. Just wait till we load a few of them extra-sized records with megaphone attachment into our pastor, and gear him up to two hundred and fifty words a minute, and then where, oh, where is Mister Methodist, as the feller says. Besides, brethren, this pastor, havin' no family, won't need his back fence fixed; in fact, he won't need the parsonage, so we can rent it, and the proceeds will go toward operatin' expenses. What we need to do,' I says, in conclusion, 'is to get in line, get up to date, give the people what they want. We have no way of judgin' the future but by the past, as the feller says. We know they ain't no human bein' can measure up to our requirements, so let's take a fall out of science and have enterprise and business sense.'" J. P. Wamsley reached for a match.

"Did they accept your offer?" asked his companion. "I am anxious to know how your plan worked. It has many points in its favor, I confess."

"No," replied J. P. Wamsley, as he meditatively puffed his cigar, and seemed to be lovingly reviewing the past. "No, they didn't. I'm kind o' sorry, too. I'd like to have seen the thing tried myself. But," he added, with a slow and solemn wink, "they passed a unanimous resolution callin' back the old pastor at an increased salary."

"I should say, then, that your invention was a success."

"Well, I didn't lose out on it anyhow. I've got John Henry rigged with a new bunch of whiskers and posin' in my showwindow as Count Witte signin' the peace treaty, in an elegant suit—all wool—at \$11.50."

BOOK NOTICES

RELIGION, THEOLOGY, AND BIBLICAL LITERATURE

Thirsting for the Springs. By J. H. JOWETT, M.A. 12mo, pp. 208. New York: A. C. Armstrong & Son. Price, cloth, \$1.25.

Twenty-six brief outline treatments of Scripture texts, all directly practical for the religious life. This one on "How to Know God Better," from Col. 1. 10, "Increasing in the knowledge of God," is a fair sample. "I want to speak tonight about growth in spiritual knowledge. How can we strengthen our grip of spiritual realities? How can we enter more penetratingly into the unsearchable riches of Christ? How can we get at life's marrow, at its pith, its real good, its God? These questions suggest the subject of our meditation. I want to recall two or three helpful counsels which indicate to us the way of larger growth in the knowledge of God. (1) '*Be still, and know that I am God.*' Stillness is one of the conditions of knowledge. This stillness is not the opposite to noise and tumult, but the opposite of excessive and perspiring movement. We use the same variation of the figure in our colloquial speech. We advise men to 'take things a little more quietly.' The counsel does not suggest the abatement of clamor, but the relaxing of intensity, the slackening of speed. 'Be still,' release the strain, moderate the speed, ease down a little! Surely this is a very pertinent warning for our own day. How many men and women are living at high pressure, the high pressure which is indicative of perilous strain. No man gets the best out of life whose life is on the stretch. Even the best violin needs to have its strings occasionally relaxed. Its music will fall if the strain is persistent. And life fails to reach its highest ministries if strain and stress are persistent. The principle applies to every department of our being. Physical strain is antagonistic to the highest good. Mental strain is not productive of fruitful solutions. To leave a bewildering problem, and to ease the mind by giving it temporary leisure, is often the first and best step to its ultimate unravelment. And is there not too much strain in the life of the spirit? There is one line in that great and beautiful hymn, 'Jesus, Lover of my soul,' which I always feel is somewhat of a discord, 'Hangs my helpless soul on thee!' I do not like the stretch and the strain which are suggested by the words. It reminds one of the picture with which we are all familiar, and which is found adorning the walls of so many homes. There is a wild and tempestuous sea, and a rock rising out of the deep in the shape of a cross, and clinging to the cold rock there is a figure of a woman, with agonized face and streaming hair, holding on for bare life. I do not like the picture. There is nothing to corroborate it in the New Testament Scriptures. The New Testament picture is not that of a poor, weak soul clinging with half benumbed hands to a cold rock, but of a soul resting in the hands of the Christ. But I am afraid the picture is descriptive of too many lives among the followers of Christ.

We want less stretch, less strain, less feverishness, more rest. We are not called upon to be always on the rack. It is not demanded of us that our lives should abound in strain. If life is to be fruitful, and increasing in divine knowledge, it must settle down into a more steady rest. I have often paused at a word in the book of the prophet Ezekiel, in the wonderful passage which portrays the living creatures with the mystic faces and wings: 'When they stood, they let down their wings.' That last clause expressed the counsel of the psalmist. We need to let down our wings, to check our rapid movement, to 'be still.' 'Be still and know.' How can God give us visions when life is hurrying at a precipitate rate? I have stood in the National Gallery and seen people gallop round the chamber and glance at twelve of Turner's pictures in the space of five minutes. Surely we might say to such triflers: 'Be still, and know Turner!' Gaze quietly at one little bit of cloud, or at one branch, or at one wave of the sea, or at one ray of the drifting moon. 'Be still, and know Turner.' But God has difficulty in getting us still. That is perhaps why he has sometimes employed the ministry of dreams. Men have had 'visions in the night.' In the daytime I have a divine visitor in the shape of some worthy thought, or noble impulse, or hallowed suggestion, but I am in such feverish haste that I do not heed it, and pass along. I do not 'turn aside to see this great sight,' and so I lose the heavenly vision. If I would know more of God, I must relax the strain and moderate the pace. I must 'be still.' (2) *'If any man will do his will, he shall know.'* That is suggestive of location and outlook. It indicates standing ground and consequent vision. I was walking the other day through a lovely wood in the North Riding of Yorkshire. My vision was bounded by the trees to the right and to the left, and the undergrowth which stretched about my feet on every side. One who knew the wood took me a few paces from the beaten track to a little square of elevated platform, and a woodland panorama stretched before me in bewildering beauty. The native knew the standing ground whence the vision could be obtained. And here is another standing ground: 'If any man will do'; and here is another panorama—'he shall know!' I am to stand in the doing, and I shall experience the knowing: I am to stand in the middle of a deed, and I shall find the vantage ground for surveying the things of God. We have too often looked for visions in the midst of arguments. Here we are counseled to look for them in the midst of obedience. Go and do an act of mercy, and in the midst of the doing look around for God, and you shall have some vision of his glory. In the life you shall find the light, for 'light is sown for the righteous.' Go out and try to reclaim a fellow man, and in the midst of the saving ministry look about for the Redeemer, and you shall have some vision of his glory. Plant your feet in obedience, and your eyes shall gaze upon the unfolding glories of the mind of God. 'If any man will do his will, he shall know.' (3) *'He was known to them in the breaking of bread.'* When was he made known? 'In the breaking of bread.' Then he employed the occasion of an ordinary meal to make himself known to them. It is a beautiful suggestion. The commonplace shall break open and reveal to us the King. If

I invite him to come into my house and share with me the common life of the common day, through the humdrum life he will make himself known to me. If he be invited into the kitchen, then through the common ministries of the house he will give revelations of his glory. If he be invited into the office, then through all the mechanical details of the monotonous day we shall see his appearing. If he be invited into the study, then he will redeem the work from formality, and dry duty will be changed into delightful fellowship. If I invite him to share my pleasures, my very joys will be rarefied by the light of his countenance. He is willing to make his revelations through the humble things of the ordinary day. He will make himself known to us 'in the breaking of bread.' (4) *'I count all things but loss . . . that I may know him.'* What am I prepared to pay for my knowledge? What did Paul pay? 'The loss of all things.' He looks as though his discipleship had cost him home and kinship and inheritance. But nothing was allowed to count in comparison with the knowledge of Christ. Nothing else was allowed for one moment to intrude its allurements. Ease, money, fame, were counted as 'dung' that he might know Christ. I do not wonder that this man had visions, and heard things which could not be put into speech! I do not wonder that his letters abound in doxologies as he contemplates the unfolding glory of his Lord! Have I an altar of sacrifice in my life? What am I prepared to offer upon it? Have I shed any blood? Have I ever tired myself out for Jesus? Have I been willing to be misunderstood for Jesus? Have I been willing to stand alone for Jesus, and suffer apparent defeat? If my discipleship has brought me into these deserts, then I know the meaning of the gracious promise which announces that 'the desert shall rejoice and blossom as the rose.' If we would know the Lord, we must be 'ready to be offered.' The altar must be always built, and we must be prepared for sacrifice. If we know 'the fellowship of his sufferings,' we shall know the radiant glory of his resurrection." On Rom. 8. 1, "Them that are in Christ Jesus," the following is part of Jowett's comment: "Here is a mystical relationship, fraught with every kind and quality of beneficent, practical issue—'them that are in Christ Jesus.' What is the principle enshrined in the phrase? The principle is this: One personality is rooted and embedded in another personality, and receives from it an effluence which determines the trend and color of its life. One is *in* the other. Well, is that principle altogether in the clouds? I find examples of its application on every side. Wherever I turn I find illustrative instances: teacher and scholars, master and disciples, fountains and rivers, one personality inserted into the personality of another, and receiving the determining gifts of thought and inspiration. If I turn to the sphere of *politics*, I find fountains and rivers, vines and branches. I find what is called 'the Manchester School,' a body of politicians whose political life is primarily rooted in the personality of Richard Cobden, from whom they derive the color of their thought, the spirit of their policy, and the character of their ideal. 'They that are in Richard Cobden.' If I turn to *literature*, I find societies of men and women gathered in loving fellowship round about the personality of individual men.

Here is a Ruskin Society! Ruskin is known among them as 'the master.' The disciples seek to acquire the master's thought, to perpetuate the master's spirit, to incarnate the master's ideal, to give it embodiment in schemes of practical enterprise. 'They that are in John Ruskin.' It is not otherwise if I turn to the *regions of art*; I find whole schools of men inhaling the breath of artistic life from the thought and spirit of another. I find the principle operating even in spheres *ecclesiastical*. 'Puseyite!' That sounds indicative of master and disciple, of fountain and river. Wesleyan! That is suggestive of an ecclesiastical root with multitudinous branches. 'They that are in John Wesley.' All these are illustrative of a predominant principle that one man's life becomes the fountain of other men's rivers. In Cobden! In Ruskin! In Turner! In Wesley! 'In Christ!' I feel the utter unworthiness and inadequacy of the illustrations. I only offer them as hints, suggestions, sign-posts, and even a rough and crumbling sign-post may point the way to the golden city. Well, now, if we are not altogether strangers to the principle in common life, let us see what are the implications of the supreme fellowship expressed in the words of my text. 'In Christ Jesus.' On man's side, what are the elements in the gracious union? What does it involve? How can any personality be rooted and embedded in the personality of the Christ? How can a man become 'in Christ'? First of all, *it implies the choice of Christ*. A man must choose his center. He must make up his mind as to what shall be the center round which his life shall revolve. He must determine his leader, to whom he will pay reverence and obsequence. Now that is an intellectual choice, and Christianity always appeals to the intelligence. It puts no premium on blindness. It offers no reward to those whose eyes are closed in guilty sleep. From end to end of the Christian Scriptures the clarion is sounding to awake. 'Awake, awake, my soul.' 'Awake, awake, put on thy strength, O Jerusalem!' 'Awake, thou that sleepest!' 'Now it is high time to awake!' That is the note of the Christian religion. It calls for wakefulness, for mental alertness, for the exercise of a bright and vigorous intelligence. 'What *think ye*?' says the Master. Put your intelligence to work that your choices may be sound. Don't go on blindly! 'What *think ye*?' Is it a challenge to the intellect? Look about. Exercise thy powers of observation. Investigate the alternatives that present themselves. Inspect the creations of mammon. Look closely at the works and workmanship of Christ. 'What *think ye*?' Make up your minds. Choose your center. Register your choice. But to be 'in Christ' means more than the choice of a center; it implies *the surrender of the will*. My brethren, it is no use our seeking to evade this supreme demand. The treasures of the Christian religion cannot be entered through the ministry of merely intellectual exercises. If we do not surrender the will, we can never even faintly appreciate the spirit and genius of the Christian religion. Mental activity will bring a man up to the gate; he can only enter by moral sacrifice. Not through the weighing and assaying of grammatical usages, not by a penetrating exegesis, are we going to pass into the fellowship of Christ, but by the all-covering ministry of a surrendered life. I know that this is familiar to

everybody; why, then, do we not do it? I will give you the answer in the words of the noblest gentleman it has been my honor to know, a man whose personality was refined into such hallowed beauty and chasteness that all his judgments are attended with peculiar significance and weight. Henry Drummond once said: 'What do I think keeps men from becoming Christians? Some special sin which they prefer to Christ. I think some *one* definite sin. In every life, I believe, there is some one particular sin, outstanding only to oneself, different in different cases, but always *one* with which the secret history is woven through and through. This is that which the unconverted man will not give up for Christ.' I will leave the quotation with this one remark, that a man must be prepared to surrender that one thing before he can come into fruitful fellowship with Jesus Christ, the Son of God."

Is Christianity True? BY NINETEEN LECTURERS. 12mo, pp. 400. Cincinnati: Jennings & Graham. New York: Eaton & Mains. Price, cloth, 75 cents, net.

Blatchford, the infidel socialist, printed in his paper, *The Clarion*, a series of attacks on Christianity, and published a book entitled *God and My Neighbor*, the closing words of which were: "Is Christianity true?" Rev. S. F. Collier, superintendent for over twenty years of the great Wesleyan Mission in Manchester, England, arranged a series of Sunday afternoon lectures in Central Hall in reply to those attacks. The lecturers chosen were men of distinction and of various denominations, each specially qualified for his particular theme. The case for Christianity was presented from nineteen different standpoints. The workmen of Manchester crowded the great hall, listened with close attention, and on invitation asked intelligent questions at the end of each lecture. Thus the antidote to the poisonous untruth put forth by Blatchford was made to reach the very class among whom his socialistic and irreligious sheet circulates. Dr. J. H. Moulton says in the preface to this volume: "We claim that these lectures prove Christianity true, not by mere historical and philosophical argument as to the distant past. We believe Christ to be alive, not on the sole word of five hundred brethren who fell asleep eighteen centuries ago. We bring eyewitnesses to prove that his servants, armed only with his message, can go to the cannibal savage and transform him into a gentle and civilized man—that his Book can speak today in hundreds of tongues and effect wonders which all the world's literature has failed to rival—that in the slums of the great city Christian workers are quietly going their rounds of mercy, winning the drunkard and the gambler and the prostitute from their degradation and breathing new hope into the hearts that were in the grip of despair. 'The good Lord Jesus has had his day,' say some; but here among us its morning hours are not over yet. We believe he died and rose again long ago, because his death has visibly brought life to those whom we know, and his living glory shone reflected in the eyes of thousands who thankfully tell their tale to all who will hear."

Part of the lecture on Prayer is as follows: "There are seven distinct elements in real prayer, even as there are in this light. In what

we call 'white' light, there are seven prismatic colors always blended. They are the red, orange, yellow, green, blue, indigo, and violet. You cannot get rid of them; they are always there, and in that order. Even so true prayer includes these seven elements, and always in their true order. First, Adoration. For no man can truly pray, unless in some degree he realizes that he is praying to God, and God who is God must needs be adored. After adoration there comes, or should come, Thanksgiving. For the apprehension of the greatness of God must be immediately followed in thought by the recognition of his goodness. Then comes, alas! our only too clear recollection that as mortal men we have but ill requited that goodness, or, to put it in one word, the conviction of Sin. Thus the need for Penitence follows upon the recognition of the goodness of God. But after Penitence, necessarily and always, Resolution; for penitence without resolution is vain and false. That which real repentance dreads most of all is the repetition of the sin. Then, and only then, is the time or place in true prayer for what our friend calls begging—though we may prefer to call it petition or request. It is only after adoration and thanksgiving, confession and self-consecration, that there is any place for petition in prayer. There is no more misleading conception of prayer, than that which one too often meets with—as though it simply meant that God was flooding this world of ours with indiscriminate blank cheques for every one to fill in according to their fancy. That may be a pious imagination, but it is not Christ's doctrine of prayer, nor is it even the truth as to that element of 'petition' concerning which the apostle says that 'if we ask anything according to his will he heareth us.' The will of God herein is made plain as the light of day. If, in reality, we would approach him, it must be in his own appointed way. And the final authority as to that way is neither theological invention nor religious custom, but the clear teaching of the Bible itself. Even after Petition there are two other parts in prayer. For Intercession, wherein we plead for others, is as valid and as necessary in all true prayer as any sincerity or earnestness on our own behalf. And yet there is another element, and that is Submission. For this means the final recognition that after all our entreaty, and assuming all possible sincerity, seeing that we plead with God, we acknowledge that his wisdom and love and decision must ever be better than anything we can ask, either for others or ourselves. Let us repeat these seven elements, so that they may ever be remembered: Adoration, Thanksgiving, Penitence, Resolution, Petition, Intercession, Submission. If we would speak of prayer truthfully, we must mean all these. They can, indeed, be all put into one term. We may speak of them all together as 'Communion with God,' and prayer, to be prayer, is never less than that." Of the power of Christian love to produce exalted and heroic character, this illustration is given: "Christianity begets an abiding enthusiasm for humanity. This is one of the most striking things that the mission field has to say in regard to Christianity. Let me tell you of a man I knew in India—George Bowen by name. He was a classical scholar of distinction, and was at home in four of the principal languages of Europe. For years he revelled in poetry and philosophy,

in romance and controversy, in all those languages. He was, besides, a fine musician; could compose as well as perform. In his early manhood Bowen was a philosophic skeptic and a rank pessimist. At last, however, there came to him a great experience, which made him feel the need and ultimately see the truth of immortality. From that point he was led on, until one night he sat down and wrote these words: 'If there is One above all who notices the desires of men, I wish he would take note of this fact, that if it please him to make known his will concerning me I should think it my highest privilege to do that will wherever it might be and whatever it might involve.' It was a cry out of darkness, and not long after that Jesus Christ became to George Bowen the peace and enthusiasm of his being. There soon grew up in him a new sense of obligation to humanity. He was led to leave wealth for poverty, to turn from the society of the cultured and friendly that he might care for the needs of the ignorant and prejudiced, to renounce a luxurious home for a mud-walled hut. He went to India, and for forty years, without one single change, he dwelt among the people of that land. Persecution, epidemic, and fierce enervating heat could not drive him away from the crowded streets of Bombay. For forty years the thin, frail man spent himself in varied and unwearied self-denial, among a people who were persistently irresponsible and many a time violently hostile. During that time he would accept no alleviation of his self-imposed hardships, and would permit himself to receive no human honor. He was consumed with a passion for bettering the people among whom he lived, and he laid down his life on their behalf. That is the enthusiasm for humanity which the foreign mission enterprise in a hundred cases proves to have been developed among those who have embraced Christianity." In the lecture on "The Witness of The Bible Society" to Christianity is the following: "Some good men have trembled because they thought the Word of God was in danger. But what has been the effect of progress in modern thought so far as the Bible is concerned? The reverent search for truth, whether in the field of science or of literary criticism, has been a help; of this no one ought to be suspicious. The disparagement of it by good people might do irreparable harm to the very cause they are anxious to defend. For instance, it was useless to oppose the attempt to give to the English-speaking people a more accurate rendering of the Scriptures into English. Soon after the publication of the Revised Version, a high dignitary met Mr. Horace Hart of the Oxford Press, and asked how the Revised Version was faring. 'I suppose,' said he, 'it has affected the sale of the Authorized Version?' 'Yes, it has,' replied Mr. Hart. 'What a pity,' said the clergyman. 'Oh, no,' replied Mr. Hart; 'it is a very good thing, for it has sent up our sales of the Authorized Version.' The results of honest scholarship, in this as in every case, helped to stimulate Bible-reading." Here is part of a letter written by three converted Tibetans in the little native congregation at Leh, in Little Tibet, 11,500 feet above the sea—written to thank the Bible Society for sending them the Holy Scriptures in their own tongue: "By your serving Jesus Christ our Saviour with all your mind and soul, you have not only caused us

unintelligent ones great joy but you have made us also wish from the bottom of our hearts to serve our Lord to our best ability." Such is the power of the Scriptures to awaken, enlighten, and transform.

On the question of Divine Goodness, there is this: "It is not just to charge all the misery and wrong of the world upon God. Most of it is due to human and not divine action; that is, most of it is preventable, and does not exist in the nature of things. All preventable suffering and pain are contrary to the will of the heavenly Father. If we abstract from human life the suffering and misery caused by man, by his folly, greed, and selfishness, we remove at least three fourths of it, and the portion left may be justified. Much suffering ascribed to God is not due to God at all. Disease, for instance—epidemics, plagues, pestilences, hereditary maladies—cannot be laid to the charge of God; they are the direct or indirect results of human folly and sin, individual or social. Yet Mrs. Annie Besant renounced belief in a good God when she became a Secularist, because her child suffered agonies from whooping-cough—a malady plainly caused by human neglect of the laws of health and sanitation! What could be more irrational! Medical science teaches that disease is man-made, not God-made, and that where purity, cleanliness, sanitation, sobriety, intelligence, science, and a social conscience coexist nearly all the diseases known to man will disappear. Wherever Christ, the typical, ideal Man, appeared, sickness and disease departed. Poverty, miserable tragic poverty, is no 'divine institution.' Nine tenths of it is of human origin, due to unbrotherliness, injustice, and greed. It is 'always with us' because individuals and society will not take the necessary steps, long since indicated by Christ, to remove it. Maurice Maeterlinck, than whom no man has written more powerfully upon the subject of the 'essential injustice of things,' admits that the three great scourges, poverty, disease, and mental weakness, are due to human injustice and folly and not to nature, and therefore need not exist, and that 'the relic of mystery will very nigh go into the hollow of the philosopher's hand.'" On the power of Christ's example and influence to inspire to a better life there is this: "I have been told of a man in Brighton, a small shopkeeper, who, whenever he is tempted to do something that is mean or deceitful, as I dare say small shopkeepers frequently are, just steps into a little room behind and looks at a picture that hangs there of F. W. Robertson, his old pastor of Trinity Church in Brighton, and he goes back to his counter and to his account book fortified to do the thing which he knows to be honest and straight, even though he loses by it. If that is the power of a mere human pastor, who has been dead now many years, shall not the power be immeasurably greater of him who is the Shepherd and the Bishop of our souls? If a man who is but a fraction of the truth and a mere channel of the Life Divine can have so much influence over us, how much greater shall be the power of Him who is the brightness of the Father's glory and the express image of his person?" Once when the writer of this notice was in the office of the secretary of war in Washington, looking at the portraits on the walls of the office, the then secretary of war said to him, "When I want my backbone stiffened, I take a look at Stan-

ton's face looking down on me from the wall." These lectures are believed to have done much good among the workingmen of Manchester.

PHILOSOPHY, SCIENCE, AND GENERAL LITERATURE

Social and Religious Ideals. By ARTEMAS J. HAYNES, M.A. 12mo, pp. 168. New York: Charles Scribner's Sons. Price, cloth, \$1.00, net.

Brief fragments which are called essays, but which read like extracts from sermons. They speak to the religious and social needs of the new age in the modern dialect. They are such as this: "The gospel for young men is the gospel that appeals to their love of the adventurous. The call that quickens them to instant response is not the call to a happy life, but the call that gives them some wide field on which to test their powers. Well did Garibaldi know the human heart when he issued the proclamation that thrilled the young men of Italy: 'In return for the love you may bear your country, I offer you hunger, and thirst, cold, war, and death. Whoever accepts the terms, let him follow me.'" And this: "If we would attain *happiness*, we must first attain *helpfulness*. I have read somewhere this definition of happiness: 'Happiness is a great love and much service.' Not love alone, for that may be a sentiment as intangible as the mist that fades before the morning breeze. Not service alone, for that may be sheer drudgery. Happiness springs from these two things put together—a great love and much service.'" And this: "Where in all literature will you find another such wildly impossible piece of writing as the second chapter of the Acts? As we read the record of that seemingly lawless upheaval of spiritual power, we do not wonder that the onlookers 'were all amazed, and were in doubt, saying one to another, What meaneth this? Others mocking said, These men are full of new wine.' Full of new wine indeed! It was the wine of a new presence and new power in life; the wine of a great love filling their days with tireless effort to create a heaven on earth and filling their nights with dreams of that heaven attained. Yes, these 'devout men out of every nation' were full of a wine that was new—intoxicated with the quickening, soul-refreshing sense of God." And this one, entitled "A World-Shaking Adventure": "Always in the ears of the apostle Paul sounded the tramp of armed legions. Seldom do you find him discussing with men the question of their personal happiness. There was no tame and colorless conventionality in the gospel that Paul preached. It was a world-shaking adventure, an audacious attempt to remake human society. Paul's scheme was on so vast a scale that men's imaginations caught fire. Because he set seemingly impossible tasks, men girded themselves for what they knew would be a struggle to the death. Had Paul preached a gospel of personal happiness, he would never have impressed his age. But when, as to the men of Ephesus, he cried out: 'We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places'—that was a soul-stirring reveillé which brought men by the thousand

to his standard." And this bit: "All about us is scattered loveliness of form and color. Between the splendor of earth and sky and that which the old Hebrew called the beauty of holiness, there must be some connecting link. Between the exquisite loveliness of a June morning and the sainthood of character set forth in the words, 'Blessed are the pure in heart,' there must be some natural affinity. Loveliness of form and loveliness of character belong to one perfect whole. The true artist must be religious, and he who is truly spiritual must enter into the rapture of the things that are seen. That piety is false which does not cause the heart to sing and the eye to glisten as it looks upon the wonders of earth and sea and sky." And this, entitled "The Only Road to the Ideal": "The world today suffers no lack of aimless dreamers, of people who spin out of themselves high theories and smile patronizingly at old-fashioned folk content to work in the harness of a thousand centuries' making. But sneer as they will, the old-fashioned people are still the salt of the earth; they are still the people who believe in the homely, sober virtues and practice them, who feed the hungry, clothe the naked, exact no more than is due them, who refrain from violence, tell the blunt truth, and live contentedly in the place where God has put them. Wherever one turns in the complex life of today, in business, in politics, in society, in the church, he finds hosts of men who have lost their grip upon the stern truth that the road to the ideal is straight along the highway of the plain virtues to which old-fashioned people cling." This is on the belief in immortality: "There has never been a time in the history of the race, it is safe to say, when men have realized the possibilities of manhood as they do today. We believe, as no previous age has believed, in the expansiveness of human nature, and hence in its perfectibility. We believe that God has made us on a scale so large that only immortality can afford an opportunity adequate for the development of all our latent powers. Our horizon is widening because our sense of reality is deepening. As there is a light prepared for the eye formed in darkness, as there is a sound for the ear built in silence, so there is a reality to meet the prophetic groping of the human soul. . . . There is a wealth of significance in the fact that men in all ages of the world have believed in the future life and that the best men have believed in it most. Nor is there any sign that the race is outgrowing the belief. It is more deeply rooted today than ever before in the history of the world. He who ponders upon the past must stand amazed in the presence of a belief which has lived down a thousand generations of death. When Carlyle says that the study of the French Revolution saved him from atheism we see that it was the conviction of an underlying and eternal purpose in events that saved him. He who reads with open eyes the history of the world must see that there is a plan at its heart. According to Lord Kelvin, it took two hundred million years to make some of the rocks under our feet. And to what end? The clue is in the word 'man.' In him the world process comes to consciousness. He embodies the meaning of it all. And that the meaning should be no wider than the span of his earthly existence is simply unthinkable!" There is this on the distinction between

faith and belief: "Religious faith is a thing quite different from theological belief. Religious faith is the free movement of a man's moral nature; dogma at its best is only an intellectual exercise. It was a tragic mistake the church made when it changed the meaning of faith from the spontaneous impulse of the loving heart to a verbal or mental assent to certain doctrinal statements. No word in our language has been so abused as this word 'faith.' As used in the classic Greek by Plato in his discussions of the lower forms of knowledge, the word meant an act of the mind; and occasionally it has this meaning in the Bible. But Christ used the word in a very different sense. With him faith was a free act of the heart. Christ told the woman who was a sinner that her faith had saved her, and we know that this faith spoken of by him had no theological background; it was the simple outgoing of her heart and will to him who drew her with a mighty love. To see him, to desire him, and to take him, so far as may be possible, into our hearts—this is faith, and this is the power that saves." And with that extract couple this on "How Men Became Christians in Jesus's Time": "The great religious struggle of this century is a struggle to get back to the simplicity that is in Christ. Becoming a Christian in Christ's time meant simply personal trust in a personal Christ. It should mean nothing else today. There were but two things necessary in Christ's day to become a Christian. The first was the recognition of Jesus as Lord. Unless he was worthy to be followed, why should they follow him? Unless he had a claim on their allegiance, why should they be loyal to him? Unless he could make them better men and open up to them a new life, why should they leave their nets upon the shore? A recognition of Jesus as their Lord and Master, that was the first requirement. And what was the second? Read the classic passage from the New Testament: 'And walking by the Sea of Galilee he saw two brethren, Simon who is called Peter, and Andrew his brother, casting a net into the sea; for they were fishers. And he said unto them, Come ye after me, and I will make you fishers of men. And they straightway left their nets and followed him.'" Here is a bit on learning how to pity: "There is a verse in the book of Jonah which strangely moves one who reads it understandingly. God is represented as saying to the prophet: 'Should not I have pity on Nineveh, that great city; wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand; and also much cattle?' God cares—cares for the children, cares even for the cattle. The sob and dumb agony of a world that travaileth in pain is in that last clause. The cattle and the horses and all broken beasts of burden—God loves them! He knows when they are hungry, he knows when they are in pain, he knows when men abuse them. Here also the words of Jesus come to us with peculiar impressiveness, 'Are not two sparrows sold for a farthing, and one of them shall not fall on the ground without your Father.' To my mind the surest evidence of the divine worth of our Christian religion is to be found in its attitude to the whole wide world of suffering creatures that cries out for pity. Rightly to relate ourselves to that great underworld of creation which can speak to us only through

its patient suffering, this, it seems to me, is to offer acceptable worship unto God—

He prayeth well who loveth well
Both man and bird and beast;
He prayeth best who loveth best
All things both great and small,—
For the dear God who loveth us
He made and loveth all."

Here the preacher offers his people a creed for the New Year: "To do our work as it is given us by God; to live simply and show hospitality of heart and home; to face each coming day with courage, indignant over wrongs, watchful in the interests of justice, and striving earnestly to achieve the ends of a higher patriotism; to heed the voice of conscience, render obedience to the law of right, practice a becoming self-denial, and in every emergency do the plain duty that lies next our hand; to show sympathy without sacrificing honor; to extend mercy without violating justice; to forgive, where men repent of wrong; to pity the unfortunate, knowing how weak are our own purposes; to be brothers unto one another, thinking kind thoughts, speaking gentle words, and practicing the gracious ministries of helpfulness; to love all things that are beautiful, whether of the world without or of heaven within; to bow reverently before the sacred mystery of life; to worship God as the source of our being, and the fountain of all good; to confess our sins, implore divine forgiveness, and pray for strength against temptation; to be humble without self-depreciation, and holy without self-righteousness; to remember the past with gratitude, endure the present with cheerfulness, and await the future with patience—let this be our New Year Creed." And now our readers know what sort of a book this is better than we could tell them.

The Marks of a Man. By ROBERT ELLIOTT SPEER, M.A. Crown 8vo, pp. 197. Cincinnati: Jennings & Graham. New York: Eaton & Mains. Price, cloth, \$1.00, net.

These five lectures are the eleventh course on the Merrick Foundation at Ohio Wesleyan University. Their general subject is "The Essentials of Christian Character," the essentials named being Truth, Purity, Service, Freedom, Progress, and Patience. From the lecture on Truth we extract this: "A certain self-confessed liar and legally convicted adulterer of our day, who wears his hair long and professes art and conducts a snippet of a periodical, says that the martyrs showed a lack of humor in dying for the truth, when a trivial lie would have saved them. The martyrs, however, looked at both falsehood and adultery from a different point of view from this creature's." Also, the suggestive lines:

Self-reverence, self-knowledge, self-control—
These three alone lead life to sovereign power.

In the lecture on Purity is this on the lasting stain and misery of contact and acquaintance with evil: "I knew a man who was urged once to go down and see the seamy side of life in New York. He went. A friend

who was a newspaper man showed him what there was to see. I asked him when he came back if it had been a good experience. It had been such an experience, he told me, as he would gladly give a hand to obliterate. But the knowledge was his now and he could not rid himself of it. That is the mischief about memory. The harder we try to forget, the more tenaciously does the detested object cling. A man cannot will to forget. That is equivalent to willing to remember. There is no suppremer folly than to think that we can acquire knowledge and then be as free as we were before. All knowledge binds, and the needless knowledge of evil not only destroys power, it imposes slavery. Mr. Kipling has put it in a song:

To the legion of the lost ones, to the cohort of the damned,
To my brethren in their sorrows over seas,
Sings a gentleman of England, cleanly bred, machinely crammed,
And a trooper of the Empress, if you please.

We have done with Hope and Honor, we are lost to Love and Truth,
We are dropping down the ladder rung by rung,
And the measure of our torment is the measure of our youth,
God help us, for we knew the worst too young!

Our shame is clean repentance for the crime that brought the sentence,
Our pride it is to know no spur of pride,
And the Curse of Reuben holds us till an alien land enfolds us
And we die and none can tell Them where we died.

We're poor little lambs who've lost their way,
Baa, baa, baa;
We're little black sheep who've gone astray,
Baa-na-na;
Gentlemen rankers out on the spree,
Damned from here to Eternity,
God ha' mercy on such as we,
Baa! Yah! Bah!

Ignorance is freedom from all this. Men, young or old, do not need to know the worst, or to feel the slavery which the knowledge of the worst brings. And ignorance is not only freedom from slavery. It is freedom for work. When the mind is loaded with evil knowledge it is incapable of activities and services for which the pure mind is free." In the same lecture is the following in controversion of the notion that a life of sin is full of zest and piquancy. "Nothing is more deadly monotonous than evil. It is always the same stale story. In a notable sermon, Dr. W. R. Richards discusses what he calls 'the monotony of sin,' and he imagines some ancient Babylonian visiting modern New York and being taken about to see the sights. His host shows him the great buildings and bridges and engineering achievements and the man from the ancient time is filled with wonder and surprise. And then in the evening the New Yorker, who had reserved the exhibition of sin in its most seductive and fascinating guise to crown the day, is nonplussed when the Babylonian yawns and exclaims: 'Oh, there is nothing new here. We had all this

in Babylon three thousand years ago.' Indeed, there is nothing new in sin. Its new forms are simply revivals of old forms. All there is in sin was in the first sin. It has been a story of stale repetition ever since." In this connection we may quote from Langbridge, an English poet, his terse and vivid verse which pictures the insidious entrance of sin into the heart:

Who is it knocks so loud?
 "A little harmless sin."
 "Come in," we answer;
 And all Hell is in.

From Saint Paul's Cathedral, London, is copied this most notable memorial inscription:

Major-General Charles George Gordon, C.B.,
 who at all times
 and everywhere gave his strength
 to the weak,
 His substance to the poor,
 His sympathy to the suffering,
 His heart to God.

In the noble lecture on Service is this: "The great movements in the world, the forces that are really shaping the nations and determining the whole future of the world, are not the forces that are making the tumult or the disturbance, but the forces that are doing their work in silence of power. Last winter Mr. John G. Milburn, one of the leading lawyers of New York city, was speaking at a meeting of the Williams Alumni Association regarding the comparative ineffectiveness of the sort of work that public men were doing in the world. He spoke especially of the futility of legislation, of the fact that most of the statute books are graveyards of acts that might as well never have been passed at all, and said that these things amounted to almost absolutely nothing in really shaping the world. The great work of the world was done by mothers in the homes, teaching little children; by school-teachers in obscure country districts, shaping the ideals of honor and truth of little boys and girls; the great work of the world was that done by the moral forces content to work in silence and obscurity." To this is added what Dean Wayland, of the Yale Law School, said one night at Northfield, speaking on Round Top of his envy of those who were engaged in the religious work he saw carried on in the Moody meetings there. He spoke of his own profession of the law, a profession which he graced and honored, but about which he expressed a good deal of regret that night, as he measured its possibilities against the mightier and grander possibilities of using a whole life in one of the great moral movements of the world today. He contended that the men who did the world's greatest work were the men who buried their lives in the great moral and spiritual movements that are transforming, uplifting and saving the world. In agreement with these words of a great lawyer, Robert E. Speer, speaking for himself, says: "If I were not a sort of guerrilla preacher, I would go into the regular ministry, because I believe that the ministry of the church offers to men the finest opportunity open

to any man to make his whole life tell in distinctively spiritual service. And if I could not go into the Christian ministry, I think I would be a teacher, because it seems to me that those two professions, with least incumbrance, with least impediment, with least secular hindrance, release the whole of a man's moral force upon the moral characters of men and women around about him, and give him the opportunity to make his whole self felt in the way in which a man's life can accomplish most for the good and upbuilding of the world." In the same lecture, magnifying the glory of Service, Mr. Speer says: "I suppose there was scarcely any man in his time, or perhaps in ours, who more held the worship of the young men of the world than Chinese Gordon. Huxley used to speak of him as one of the two greatest men he ever met, a man of a sort of divine and superhuman unselfishness. What was it that made him great? I will tell you. There are three monuments to Chinese Gordon. There is the statue that stands in Trafalgar Square, with the poor, sad face turned toward the help that was not to come. There is that magnificent inscription on the stone in Saint Paul's that I suppose many of you have read. And then there is one other monument finer still. It is a life figure of Chinese Gordon seated on a dromedary, planted in what will some day be the center of the city of Khartoum. It is now in the great gardens just back of the palace. And in that great statue the face of Gordon is not turned toward the Nile, by which he might have escaped; it is not turned toward Egypt, through which help too late was on its way; it is turned, with the face of the dromedary on which he is mounted, out toward the great desert, whose voice he alone heard, whose opportunities he alone saw." The real greatness of Gordon was that "more than all his race he saw life face to face, and heard the still small Voice above its thunder."

Speaking of the radiant and transforming power of Christian influence, Mr. Speer says: "I heard Professor Peabody in Appleton Chapel, at Harvard, some years ago speaking on the words of our Lord in the Sermon on the Mount, 'Ye are the salt of the earth. . . . Ye are the light of the world,' and he told of a horseback journey which his friend Professor Thayer and he had taken across Asia Minor down to the Mediterranean Sea. For some days they had ridden along through a desolate country, now and then passing through villages which were mere collections of half underground hovels. The children played in rags and filth in the streets. The women fled half clad at the approach of a man, and all was poverty and wretchedness. Then one day they suddenly drew rein in a village of a totally different character. The homes were neat and thrifty; the children clean and intelligent; the women, neatly dressed, stood unabashed in their doorways, and a general air of well-being and self-respect prevailed. Professor Peabody said that he and his friend at once noted the difference and exclaimed upon it. On inquiry they learned that this new village was just fifty miles away from the nearest mission station, which had been established just fifty years, and whose influence had radiated out at the rate of about a mile a year, working transformation where it came. But who saw it move across the

desert? What hand could have felt it? It was absolutely nebulous and intangible, that moving influence; but none the less powerful on that account; rather on that account all the more powerful because irresistible in its progress and in the subtlety and persistency of its action." Noting that Service requires the costly spending of life itself, it is related that when Quintin Hogg, the founder of the Polytechnic Institute in London, who had devoted a great fortune to that enterprise, was asked how much it had cost to build up such an institution, he replied: "Not very much—simply one man's life-blood." That is what all service costs. The redemption of the world cost our Saviour's life-blood. A fine bit of the literature of Christian enthusiasm is that story of the splendid gay scorn of discomfort shown by a stalwart Swede who was going as a missionary to India. Some of his friends tried to dissuade him by telling him it was frightfully hot there. "Why, man, it is 120 degrees in the shade," they said. "Vell," replied this Swedish copy of Wordsworth's Happy Warrior, "we don't always have to stay in te shade, do ve?" Wise words were those that Oliver Cromwell wrote in his Bible: "If I cease becoming better, I shall soon cease to be good." Was there ever a nobler farewell spoken to graduating students by a venerable teacher when he was about retiring from active service at the end of life, and they were about entering upon their life's service in the world, than the words of good old Professor Simpson to his students in the medical school of the University of Edinburgh, as he handed the graduating class their diplomas and with that act closed his own public and professional life? "It may chance," said he, "that some July day far down the century, when I have long been in the ether, one or other of you will talk with child or grandchild of the years when the century was young. Among its unforgotten scenes there will rise before your mind the memory of the day when at last you burst the chrysalis shell of pupillage to lift free wings into the azure. You will recall the unusual concurrence of the simultaneous leave-taking of the University by the graduates and their promoter. 'We came away,' you will say to the child, 'a goodly company all together through the gateway that leads to the rosy dawn. He passed out all alone through the door that looks to the sunset and the evening star. He was an old man,' I forehear you say, 'not in himself a great man. He had been the friend of great men and came out of a great time in the nineteenth century, when there was midsea and mighty things, and it looked to the men of his generation as if old things had passed away and a new world begun. And he told us that the great lesson he had learned on his way through life was the same that the disciple who leaned on Jesus's breast at supper taught to the fathers, the young men, and the little children of his time, when he said, "The world passeth away and the lust thereof, but he that doeth the will of God abideth forever."'" Happy the medical college or any other college that has such a man as Dr. Simpson at the head of its faculty of instruction! And happy the students who listen to such lectures as these by Robert E. Speer!

HISTORY, BIOGRAPHY AND TOPOGRAPHY

Garibaldi's Defence of the Roman Republic. By GEORGE MACAULAY TREVELYAN. 8vo, pp. 377. New York: Longmans, Green & Co. Price, cloth, illustrated, \$2.00, net.

The morning after you arrive in Rome go up to the heights of the Janiculan hill, stand on the terrace in front of San Pietro in Montorio, and look across the Tiber at the city spread beneath your view. There lies the heart of Europe and the chronicle of man's long march to civilization. As you look down you feel the presence of all the centuries of European history, a score of civilizations dead and lying in state beside each other; and in the midst of their eternal monuments mankind still swarms and labors, after all its strange experience still intent to live, still busily weaving the remote future out of the immemorial past. From the platform of San Pietro in Montorio, do not fail to go on to the colossal equestrian figure of Garibaldi which rides high and grandly against the Janiculan sky-line. Close to this statue raged some of his fiercest battles. A few steps will bring you to the Porta San Pancrazio. Standing under the arch of that gate, you look out of Rome westward along a country road which runs straight for two hundred yards and then forks. There you see the entrance to the grounds of the Pamfili-Doria. Enter that garden and you see a slope of grass with a path running up it to an ornamental arch. Within the brief space between this hilltop arch and the Porta San Pancrazio, a distance of some four hundred paces, Italy poured out her best blood. On that narrow white country road and up that green slope were mowed down the chosen youth of Italy, the brave young patriots who would have been called to make her laws and write her history and her songs, when her day came, only that they judged it necessary to die there and then in order that her day might surely come. Here it was that Italy bought Rome, at the price of this brave young blood. Here at the San Pancrazio Gate, in 1849, Italy's claim on Rome was staked out and paid for in costly fashion. Twenty-one years passed, and then, in 1870, Italy under Victor Emanuel marched in and took possession of the city for which she had paid the crimson price. Somewhat in this style the author introduces his book which tells of the brief yet momentous period when Mazzini ruled Rome and Garibaldi defended her walls against French armies. The story of the Siege of Rome is a thrilling and pregnant episode in Italian annals, vividly told in Mr. Trevelyan's glowing volume; after which he pictures Garibaldi's escape from Rome and narrates the events of his march across Italy chased by the French, Spanish, and Neapolitan forces across Umbria and Tuscany into the network of four Austrian armies, out of which hostile surroundings he disentangled his little band of followers and led them across the Apennine watershed to the Adriatic seaboard. Pursued again by the Austrians, who killed or tortured all whom they caught, he found a refuge on the friendly neutral territory of the little hill Republic of San Marino, where he disbanded the bulk of his forces. Eluding the Austrian armies, he, with a little band of followers who refused to leave him, reached the coast and embarked at midnight from

Cesantico on fishing boats for Venice. To avoid Austrian gunboats he was compelled to reland among the lagoons and marshes north of Ravenna, accompanied by Ugo Bassi, the priest, and a dozen other comrades, wading ashore with his dying wife in his arms. There within a few days his brave Anita died and the whole band perished except Garibaldi and one other. Then he was hunted by the Austrian troops like a wild beast in the marshes and pine forests of Ravenna, but like a man of destiny, holding a charmed life, escaped across the whole breadth of Italy to the Western coast, and embarked in the Tuscan Maremma for a land of refuge, where he could await his great day of recognition as the liberator of Italy. After many years that day of recognition and acclaim seems now to have reached its zenith. The name of Garibaldi shines like a fixed star inextinguishable forever in the firmament of modern Italy. Last May the old hero's granddaughter, Italia Garibaldi, a teacher in our Methodist Episcopal Sunday school in Rome, made an address of welcome to the world's Sunday School Convention held in the beautiful hall of our church building, in the capital of united Italy. At sight of her on the platform, the vast convention went wild with enthusiasm, applauding with cheers and tears. Then her father, General Ricciotti Garibaldi, son of the old hero chieftain, himself a soldier of modern Italy, expressed to the throng of Sunday school workers from all parts of the world his profound gratification that in his beloved Italy the day of bullets was past and the day of Bibles had come, and the message he gave to that great representative Protestant convention was: "We men have formed the unity of Italy geographically and politically. It is for you to form the unity of Italy morally." The opportunity for the regeneration and complete liberation of Italy under Protestant Christianity is simply superb and wonderful. This is Garibaldi's year. In June of this year the Italian Senate voted that July 4, Garibaldi's birthday, be made a national holiday, to be celebrated annually as Garibaldi Day. A short time ago a Romish abbé in Giar dini, Italy, who ventured to disparage Garibaldi in a sermon, was obliged to appeal to the police for protection from the people of the village who attempted to mob him for his insult to the memory of their national idol. Such is the devotion of Italy to its hero. Among modern patriots there is no more picturesque, heroic, and fascinating figure than Garibaldi, whose career, as told by Trevelyan, is so romantic, marvelous, and almost incredible that one reviewer of the book before us thinks it probable that some advanced higher critic of Italian history, a thousand years hence, will gravely and learnedly prove that Garibaldi was a myth and the improbable story of his life purely legendary. The greatest day ancient Rome ever saw was when the mighty apostle to the Gentiles entered her imperial gates; the triumph processions of emperors bringing home their captives from bloody victories were base, tawdry, and despicable compared with the entrance of the tentmaker of Tarsus, advance courier for the King of kings. The greatest year modern Rome has given us is 1907, the centenary of Garibaldi's birth, when by decree of the Senate he is proclaimed national hero, and when the mighty

forces of world-wide Protestantism assemble and take possession of the eternal city. Garibaldi, born in Nice, first saw Rome in boyhood when taken there by his father. Even then his imagination had begun to be inflamed by the dream of a liberated, united, and regenerated Italy. The second time he saw Rome was in 1848, when he went there armed to defend the short-lived Mazzinian republic against the French allies of the Vatican. The third time he entered the gates of Rome was in 1870 when, an old man done with battles and adventures, he followed into the city the soldiers of King Victor Emanuel who had forced an entrance to set up in Rome the throne of a united Italy, an Italy freed forever from the dominion of the Papal power. And now, in perpetual bronze, he sits on his horse aloft on the Janiculan Hill, looking down serenely on the new Rome and the new Italy he fought and suffered to make. Another fascinating theme for the sculptor would be an equestrian statue of Anita, Garibaldi's wife, the fearless South American amazon, whose daring equaled that of her guerrilla husband, and who suffered and died for Italy as truly as he fought for it. Her sacrificial wifely devotion made his marriage as romantic as anything in his history. She is not unworthy to sit beside him in eternal bronze; somewhere in Rome or Ravenna she should be monumented as one of Italy's willing martyrs. As to Garibaldi's religion, the truth is said to be this: as to the sort of God represented by the tyrannies and cruelties of a church which claimed to be God's chosen representative, he resentfully declared himself an atheist; but he spoke reverently of "God, the Father of all nations," and of "the mighty power of a living God" seen in nature, and of "God, the soul of the universe," and of "the great Spirit of eternal Life." No one can wonder that he abhorred the religion of those whom he regarded as enemies of Italy and of mankind. Mazzini, the other great figure in the brief life of the Italian republic, is described by our author as a man of almost superhuman virtue, of an other-worldliness which suffering and self-surrender had suffused through his whole being, so that those who met and listened to him felt the divine in man. While Garibaldi was growing into a hero and a warrior on the uplands of Brazil, Mazzini was being purified into saintliness amid the squalid furnishings and surroundings of a cheap lodging house in London. It was his saintly self-renunciation that cast such a spell over the Roman people in 1848 that they obeyed his behests in spirit and in letter under pure constraint of his nobility. Years before that, Carlyle wrote thus to the London Times: "I have had the honor to know Mr. Mazzini for a series of years, and I testify to all men that he, if I have ever seen one such, is a man of genius and virtue, a man of sterling veracity, humanity, and nobleness of mind; one of those rare men, unfortunately few, who are worthy to be called martyr-souls, who in silence piously understand and practice in their daily life what is meant by martyrdom." So Carlyle wrote of the man in spite of the fact that he regarded Mazzini's schemes for Italy as "impracticable rosewater imbecilities." These two men, Mazzini and Garibaldi, were the life and soul of the republic of 1848-9, whose history was as passionately heroic and as brilliantly roman-

tic as it was brief. How the young men of Rome were inflamed with patriotic devotion and martial valor by Garibaldi, may be seen in the account given by one of them of his own mesmerization. This young Roman, going out one day with two or three artist friends simply to see what was going on, came in sight of Garibaldi recruiting enlistments in a public square of Rome. Hear his story: "I had no idea of enlisting. I was a young artist. I was there by accident and listened out of mere curiosity. But oh, I never can forget that day when I saw him on his beautiful white horse in the market place, with his noble aspect, his calm, kind face, his high smooth forehead, his light hair and golden beard. He reminded us all of nothing so much as of our Saviour's head in the art galleries. I could not resist him. I forsook my studies. I went after him. Thousands of young men did likewise. He had only to show himself. We were fascinated and worshiped him; we could not help it." This was no passing emotion of a susceptible and impulsive youth. It was the birth in him of a devotion to Italy and her liberation as enduring as it was spontaneous and passionate. He fought under Garibaldi in the defense of Rome, where hundreds of his comrades fell; and eleven years later, still inspired with the same great passion, he was fighting again in Naples under the dictatorship of Garibaldi for the same glorious cause. His enlistment under an inspiring leader is paralleled and more than matched in nobleness today by the gallant young men in our churches, schools, and colleges, who, catching sight, not of a face which resembles pictures of the Saviour but of Christ himself, and listening to his call, are enlisting in his cause. As the Son of God goes forth to war, they follow in his train. It seems to us inevitable that, as that great hymn sounds forth in our churches the question, "Who follows in his train?" thousands of spirited and high-souled young men and women will answer, "We'll follow in his train!" In that spirit have the missionaries of the Christian centuries answered and gone forth. Only in a similar spirit of devotion can the free kingdom of God be spread abroad over the world, or the work of Christ be done anywhere. Another noble figure in the Italian Republic was Ugo Bassi, of Bologna. Bassi was a Roman Catholic priest of the Barnabite order, who became profoundly impressed by the wrongs of Italy and by the sins of the papal church, to which he belonged. He was revered by the Bolognese as a saint, and had long before been known as such by the cholera-stricken population of Palermo to whom he ministered with utter self-renunciation during a terrible period of plague. His praise is worthily sung in Mrs. Hamilton King's historico-religious poem, "The Disciples." In Bologna, in the Easter season of 1848, this priest preached a crusade calling the youth of Italy to arms for the first Lombard war, to cast off the tyranny of Austria. Trevelyan calls this the first Easter of Italy's hope. In the great square in front of the church of San Petronio, the people of Bologna gathered and listened while Ugo Bassi, like a new Savonarola, preached from the steps of the church, stirring the crowd to such a fury of moral and political enthusiasm that men offered their lives, mothers urged their sons, and those who could not go to war

offered their wealth. Once when Bassi was preaching a girl who had nothing else to give to Italy's war, cut off her beautiful long hair and handed it to him. When Garibaldi and his legion of a thousand men were encamped at Rieti, Mazzini sent Bassi to act as Garibaldi's chaplain. There Bassi said, "Italy is here in our camp; Italy is Garibaldi." Between these two, the soldier and the priest, there grew up a strong friendship, and until the martyrdom of Bassi they were constantly together on the march and on the battlefield and in camp. At Garibaldi's request Bassi put off his clerical garb and permanently adopted the red shirt which was worn by Garibaldi and his staff. On the battlefield this priest ministered to the wounded, following the ebb and flow of the conflict. Once during a battle, Bassi rode close up to the enemy's lines and, sitting on his horse in a shower of bullets, addressed them on the wickedness of fighting against their country. Hoffstetter, the Xenophon of the Retreat from Rome, describes this militant friar as follows: "One saw the enthusiast in Bassi at first glance. His mild eyes and high forehead, his waving hair and beard, his inspired language, and his contempt for death struck us all with astonishment. No one's hand did me so much good to shake as his. He was passionately devoted to the general who represented to him the hopes of Italy. More than once he said, 'Nothing would give me greater joy than to die for Garibaldi.'" Garibaldi's courage was a calm disregard of death as of something that had no power to touch him; and so, indeed, it really seemed. Bassi's courage was a sort of recklessness as of a man who saw the impending ruin of hopes too dear to be outlived. Bassi clung to Garibaldi in defeat and flight, pursued in Northern Italy by Austrian and Papal troops, until forced to part from him in August, 1849, in the marshes of the Po, leaving Garibaldi with his dying Anita. Shortly afterward he was caught by the enemy, and carried bound in an open cart to Bologna. Everywhere priests by the roadside who saw the cart pass, jeered him with shouts of "Preach your war against Austria now, will you?" On reaching Bologna Ugo Bassi was dragged to execution, like Browning's *Patriot*, through the streets of the city where his noblest triumphs of fame and popular success had been won. Praying aloud to God for the liberation of Italy from the rule of the foreigner and the tyranny of the Papal church, he fell pierced by Austrian bullets. The people regarded him as a saint and a martyr, and his grave outside the gate became such a place of pilgrimage that the Papal authorities dug up the body and hid it away. But they could not make the people forget him, and now his statue stands in Bologna as Garibaldi's stands on the Janiculum hill in Rome. And Italy is forever free. Garibaldi, having made an incredible escape across Italy to its western coast, found safety on the sea; stopped a few hours at Nice to see his motherless children, and then sailed to Tangier, where the British consul gave him hospitality. In 1850 he came to America, where in obscurity he earned his bread for years as a candlemaker and later as a farmer, until the time came for him to return to Italy to be hailed as "Captain of the People" and to crown his career with the glory of his Sicilian campaign. A most romantic book is this of Mr. Trevelyan's, but no more so than the facts of the history it narrates.

The Modern Pulpit. By LEWIS O. BRASTOW, D.D., Yale University. 12mo, pp. 451. New York: The Macmillan Co. Price, cloth, \$1.50 net.

This study of homiletic sources and characteristics by an eminent professor of Practical Theology is a volume of no little interest and significance. It is more fundamental and comprehensive than the author's previous book, *Representative Modern Preachers*, which we noticed at the time of its publication. This book is a large venture in a field little worked. The author does not claim to have done full justice to all the pulpits of all the churches; that were plainly impossible; but he has selected naturally enough from among representative preachers those with whom his acquaintance and his studies made him most familiar. Five chapters arrange the contents of the book: "Preparative Influences of the Eighteenth Century," "Prominent Influences of the Nineteenth Century," "Prominent Characteristics of Modern Preaching," "Modern Preaching as Represented by Different Nationalities and Religious Communions"—I. *The German Pulpit.* II. *The Anglican Pulpit.* III. *Preaching of the English Free Churches.* IV. *Scottish Preaching.* V. *The Preaching of the United States.* The book is characterized by fullness of knowledge, soundness of judgment, catholicity of spirit, and a marked appreciation of the evangelistic. Among the influences named in the first chapter as operating for the reform and betterment of preaching in the eighteenth century are German pietism with Spener as its great representative, the Puritan movement in England with Baxter and Bunyan and Owen and Howe and Doddridge as leaders, and the Wesleyan Revival. From Dr. Brastow's account of the German pulpit in the eighteenth century, we take this statement by Reinhard, the Dresden court preacher, of his conception of what preaching should be: "Clear order, parts firmly knit into one whole, interesting to the hearer and pertinent to his condition, practical in reference to the interests of life; language suitable, that is with clearness for teaching, a pictorial quality for description, strength for admonition, power for persuasion, and tranquillity for comfort. Preaching should move every side of the nature. It should speak to the understanding clearly, to the feelings stimulatingly, to the conscience awakingly. The style should speak to the ear, full but not bombastic, resonant but not rhythmical. Thus one would speak with high simplicity, noble dignity, and beneficent warmth." We quote also the significant saying of Rieger, a Biblical, evangelistic preacher of South Germany, whose supreme aim was to arouse men to a consecrated and active Christian life: "One should go to God's house saying, 'I will go to the awakening hour'; and should be able to say on returning home, 'I come from the hour of awakening, and am awakened, aroused, strengthened, bettered, and am made thankful, willing, joyful.'" Herder of Weimar was a Biblical preacher of a different type. He held attention to the immense wealth of Biblical literature and opened up the eternally fresh fountains of Biblical feeling and sentiment. He showed how plainly it appears in the Bible, from the first word, "Let there be light," to the last, "Even so, come, Lord Jesus." One Will, one Power, one Spirit has led the ever-rising, God-willed course of mankind. This is one of his sayings

to preachers: "Leave your physics and metaphysics at home; step reverently in the halls of glory, of all human culture, into the temple of the revelation of God; learn to read the Biblical writings, not as if they were modern books, but with the consciousness that they were written in an Oriental spirit and in a language strange to us, and they will seem to you not like an antiquated book of fables and tales nor like a book of dogmatic legislation. Rather will you find in them how the divine Father has nourished and guided upward his children. I have far greater desire to know and apply the divine in those writings than to grub over questions as to the sort of it and of the manner of its entrance into the souls of the writers." Herder's soul was filled with the great thoughts, emotions, and visions that fill the Bible, and he made it a new and living book to the men of his age. He said: "I became a theologian only out of love to the Bible. In it I find the purest word of God, his speech to the children of men, the whole full Christian truth." In harmony with this is his conception of the preacher's function: "He is not a teacher of wisdom and virtue, but a preacher of religion, God's speaker, a prophet, who deals with what has life in itself—with piety, with the soul, with God." Another Biblical preacher, of still a different type, was Lavater of Zurich. Of him Dr. Brastow says: "He apprehended Christianity emotionally. His preaching was full of passion and dramatic power." Lavater's conception of preaching was: "To make a sermon that pleases a great crowd, that is admired and bruited about,—that is of very little account in itself. But a sermon that really edifies, really interests the heart and penetrates it with warming power while it illuminates the understanding as well,—a sermon that leaves a lively searching sting behind it, that follows the hearer and long after in hours of temptation comes up as it were dancing through the heart,—a sermon that stirs all the flesh in revolt against it and yet pleases, that cannot be kept out of the mind nor refuted,—a sermon which however found fault with is yet approved by the heart,—that sermon is the work of the wisdom and the spirit and the power of Christ." Among the factors influencing the pulpit in the nineteenth century, Dr. Brastow names and explains the development of physical science, the progress of modern philosophy, the development of historical and critical science, literary developments, the awakening of the religious life of the churches, and the influence of the complex and intensely practical character of modern life. Among the prominent characteristics of modern preaching he mentions and describes its experimental quality giving positiveness of tone, sharpness of outline, and spiritual quality; its historic and Biblical basis; its critical and discriminating character; its practical character, ethical and humanitarian; and its formal qualities, as seen in its variety of form, its suggestiveness and unelaborateness, and its literary and rhetorical elements. Probably the most interesting chapter in this book to most readers will be the last, which studies and characterizes the modern pulpit in Germany, in the Church of England, in the English Free Churches—Presbyterian, Methodist, Baptist, Congregational, and Unitarian—the Scottish churches, and the preaching of the United States in the different denomi-

nations. Dr. Brastow thinks that English Methodism discloses more fully than American Methodism the power of the Wesleyan tradition; it is at once more tolerant of intellectual freedom, more hospitable to new interpretations, and at the same time more aggressively evangelistic, as well as more flexible and adaptable in its methods. Of Wesleyanism, the author says: "It is preëminently the religion of the spirit, the religion of the inner life, the religion of fervid emotion, the religion of practical self-denial and principled unworldliness, the religion of philanthropic and missionary enterprise." Considering the preaching of the United States, Dr. Brastow thinks that the product of American preachers is, as a rule, less sentimental and affectionate than that of the German, less fervid and rhetorically brilliant than that of the Frenchman, less dignified and churchly than that of the Anglican, less biblical, less sympathetic, and less evangelical than that of the English nonconformist; but that it is more thoughtful and after its kind instructive. Among the Congregational preachers of our country described in this book are Lyman Beecher, Charles C. Finney, E. N. Kirk, George Shepard, Phelps and Park of Andover, H. W. Beecher, Horace Bushnell, R. S. Storrs, George A. Gordon, and Frank W. Gunsaulus, of whom it is written: "His style of preaching is much more impassioned, both in rhetoric and in oratory, than that of Dr. Storrs, and one may venture to suggest that he discloses the beneficent effects of early nurture in the Methodist Church." Among the Presbyterians noticed are Albert Barnes, William Adams, R. D. Hitchcock, President Patton of Princeton, Charles H. Parkhurst, and Henry van Dyke, who is called the pulpit artist of Presbyterianism. Among the Baptists are Francis Wayland, William R. Williams, E. G. Robinson, William N. Clarke, President Faunce of Brown University, R. S. MacArthur, and Russell A. Conwell. Among the Protestant Episcopalians are Bishop Hobart of New York, Bishop Hopkins of Vermont, Bishop Doane of New Jersey (although a greater than he is his son, Bishop Doane, of Albany), Alexander H. Vinton, whom Phillips Brooks called "the great presbyter of the church," Stephen H. Tyng, Sr., Bishop Huntington of Central New York, William R. Huntington, William S. Rainsford, David H. Greer, and that giant Great-Heart, Phillips Brooks, who surpassed all other preachers of the Protestant Episcopal body in all its history. The American Methodists noticed are Summerfield, Durbin, and McClintock, with Bishops Simpson, McCabe, Vincent, Foss, and McDowell. A tribute is paid to Dr. Buckley as preacher, debater, platform orator, detective, and editor. THE METHODIST REVIEW is referred to as "holding rank among the best theological periodicals of the country." And on page 404 we read that as a conquering religious force Methodism "has taken the place of supremacy among all Protestant communions." That statement from a Congregational theological professor notifies us how arduous is the task, how solemn the responsibility, and how mighty the inspiration we of today have to maintain for our communion that "place of supremacy" which those who preceded us have, by the great blessing of God, achieved for the Methodist Church.